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AUSTRALASIA.

From the London Missionary Register, June 1822.

SKETCH OF MR. MARSDEN'S SECOND VISIT TO NEW-ZEALAND.

Mr. Marsden arrived at the Society's settlement at Ranghoo, from Port Jackson, on the 12th of August, 1819. From this place, which was his headquarters till the 28th of September, he visited the Chiefs round the Bay.

Having fixed on Kiddeekidde as the site of a settlement, he left Ranghoo on the 23rd of September, with Mr. Kendall and others, on a boat, by way of Kiddeekidde, to the river Shukoo.

On his way, he named Gambier, on the west side of the island, and returned to Ranghoo on the 10th of October. From Kiddeekidde to the first place on the Gambier is about 26 miles, and from that place to the mouth is between 40 and 50 miles. His account of the tribes which people the banks of the river and its tributary streams is very interesting. The people are numerous, intelligent, and hospitable: fine situations for settlements are offered by the fertile valleys, through which various streams descend to the main river.

The children are numerous—and the Chiefs are anxious to obtain instruction. An extract of Mr. Marsden's Journal will speak strongly in favor of the character of the people of the Shukoo.

"While we remained here, we had long conversations on the advantages of Education, Agriculture, Navigation, &c. The Chiefs are, in general, very sensible men, and wish for information on all subjects. They are accustomed to public assemblies from their infancy. The Chiefs take the Children from their Mother's breasts, to all the Public Assemblies; where they hear all that is said on Politics, War, Religion, &c. by the old Men. Children will frequently ask questions on public conversation, and are answered by the Chiefs, at the age of four or five years, sitting on the Chiefs' side, and paying the closest attention to what was said. The Children never appear to be any embarrassment when they address a speaker.

In every Village, the Children, as soon as they hear any of our names, come up to us & speak to us with the greatest familiarity. At the age of ten years they appear to be initiated into the customs and manners of their ancestors, by the constant companionship of their Fathers, & by being taken in all their Public Councils, and in the field of military glory.

The power of their Chiefs, the Rites and Ceremonies of their Religion, and the glory of War, are grand subjects of their conversation. Their motives are very strong, and they show much industry to increase their knowledge. They are very enterprising travellers in their own country. Many of them are absent on their journeys ten and twelve months at a time."

After a few days' stay at Ranghoo on his return from the Gambier, Mr. Marsden set out, with Mr. Kendall, on the 16th of October, on a visit to the district of Tiam, which lies to the eastward of Ranghoo. He had here much interesting conversation with the Chiefs, which he detailed in his Journal. Of the fertility and extent of this district, Mr. Marsden says—

"Tiam is a very rich part of the country; and it is a population to improve its natural fertility, which, at present, is burdened with luxuriant pines and other timber of various kinds. The Chiefs informed us that they had a number of people, one day's journey further, were cultivating a rich soil with sweet potatoes. I should estimate the extent of their territory, from what I walked over, and they pointed to as belonging to them, at not less than fifty miles."

On the 23d of October, Mr. Marsden returned to Ranghoo; from which place he embarked for Port Jackson, on the 9th of November.

Sketch of the Chiefs Shunghee and Korroko. Shunghee has the principal power on the northern and western sides of the Bay of Islands: on the eastern side, and in the Islands which lie in the Bay, Korroko, the brother of Tooi, has chief power; and is more directly than any other Chief, the rival of Shunghee in weight and influence.

Shunghee, Mr. Marsden says—
"He is a man of the mildest manners and disposition, and appears to possess a very superior mind. His personal knowledge, however, of this Chief, is not so extensive as that of every thing should be, by him, as life intelligence shows that it has been, by a ferocious superstition."

Korroko, Mr. Marsden writes—
"Korroko is a very brave and sensible man. He is not a Chief who has his people under subjection and good order as he: yet he is a man of war, and wishes that there was no fighting in New-Zealand; and we have reason to believe that he will prevent war as much as he can."

On this respect he is directly opposed to Shunghee, who every argument with Shunghee, to disengage him from fighting. He laughed at me, and said, "I was very hard to comply with my wishes." Shunghee and Korroko were each anxious to settle in his own district. Mr. Marsden says that when Korroko learnt that Kiddeekidde, in Shunghee's territory, had been fixed as the site for the New Settlement—

"He was much affected; and said that Shunghee would now cut him and his people off. We learned that Shunghee had promised us, that he would leave off fighting, if we would settle in his district; and would reside himself with European promises, but we could not see into his mind, nor gave us to understand that he would leave a word that he said, however fairly he spoke; & recited instances how Shunghee had taken advantage of himself and others in former times; and contended that what he had done lately, he was capable of doing again."

Pride of the Chiefs.
On his journey to the Gambier, Mr. Marsden saw the rays of the sun, from under the edge of a cloud, glided the side of a distant hill. A New-Zealander, who was walking by me, called my attention to the spot where the sun shone, and asked me to say it, on my answering in the affirmative, he said, "That is the Whydoo," or spirit, of Shunghee's Father."

The Chiefs of New-Zealand are full of pride; they of themselves assume the attributes of Deity, while living; and are called Gods, by their people. The natives will occasionally blaspheme a God, when he approaches them, in the following terms—"Haramei, haramei, Ati-haramei, come hither, thou God, who art paying of divine honors to the Chiefs, fills their minds with the most proud and profane notions of their own dignity & consequence. When they die, their posterity deify their departed spirits, and offer up prayers to them. The New-Zealander here compared the departed spirit of his Father to the glory of the sun—clearly

evinced the veneration paid by them to the Manes of their Ancestors, and the dominion which the Prince of this World exercises over their minds.

Tattooing indicative of rank.

"Tooi informed us, that Korroko wished him to be tattooed. We told him that it was a very foolish and ridiculous custom; and, as he had seen so much of civilized life, he should now lay aside the barbarous customs of his country, and adopt those of civilized nations. Tooi replied, that he wished to do so himself; but his brother urged him to be tattooed, as otherwise he could not support his rank and character as a gentleman among his countrymen, and they would consider him timid and effeminate."

Manner of performing the Operation.

"In walking through the Village of Ranghoo, one morning, I observed Towhee tattooing the son of the late Tippahoe. The operation was very painful. It was performed with a small chisel made of the wing-bone of a pigeon or wild fowl. This chisel was about a quarter-of-an-inch broad; and was fixed in a handle, four inches long, so as to form an acute angle at the head; something like a little pick, with one end. With this chisel he cut all the straight and spiral lines, by striking the head with a stick about one foot long, in the same manner as a farrier opens the vein of a horse with the flail. One end of this stick was cut flat like a knife, to scrape off the blood as it gushed from the cuts. The chisel appeared to pass through the skin at every stroke, and cut it as a carver cuts a piece of wood. The chisel was constantly dipped in a liquid made from a particular tree, and afterward mixed with water; which communicates the blackness, or, as they call it, the 'amoko.' I observed proud flesh rising in some parts, which had been cut almost a month before. The operation is so painful, that the whole tattooing cannot be borne at one time; and it appears to be several years before the Chiefs are perfectly tattooed."

Sanguinary Superstitions of the Natives.

"In time of war, great honour is paid to the head of a warrior, when killed in battle, if he is properly tattooed. His head is taken to the conqueror, and preserved, as the spoils of war, with respect—as a Standard, when taken from a Regiment, is respected by the victor."

"It is gratifying to the vanquished, to know that the heads of their chiefs are preserved by the enemy; for when the conqueror wishes to make peace, he takes the heads of the Chiefs along with him, and exhibits them to their tribe. If the tribe are desirous of putting an end to the contest, they try all at the sight of the Heads of their Chiefs, and all hostilities terminate: this is the signal that the conqueror will grant them any terms which they may require. But if the tribe are determined to renew the contest and risk the issue of another battle, they do not cry."

"Thus the head of a Chief may be considered as the Standard of the Tribe to which he belongs, & the signal of peace or war."

"If the conqueror never intends to make peace, he will dispose of the heads of those Chiefs whom he kills in battle, to ships, or to any persons who will buy them. Sometimes they are purchased by the friends of the vanquished, and returned to their surviving relations; who hold them in the highest veneration, and indulge their natural feelings by reviewing them, and weeping over them."

"When a Chief is killed in a regular battle, the victors cry aloud, as soon as he falls, 'Throw us the Man,' if he falls within the lines of his own party. If the party, whose Chief is dead, are intimidated, they immediately comply with the command. As soon as the victim is received, his head is immediately cut off; and a proclamation issued for all the Chiefs to attend, who belong to the victorious party, to assist in performing the accustomed Religious Ceremony, in order to ascertain, by augury, whether their God will prosper them in the present battle. If the Priest, after the performance of the ceremony, says that their God is propitious, they are inspired with fresh courage to attack the enemy; but if the Priest returns answer, that their God will not be propitious, they quit the field of battle in sullen silence. The head, already in possession, is preserved for the Chief on whose account the war was undertaken, as a satisfaction for the injury which he, or some one of his tribe, had received from the enemy."

"When the war is over, and the head properly cured, it is sent round to all the Chiefs' friends, as a gratification to them, and to show them that justice had been obtained from the offending party."

"With respect to the body of the Chief, it is cut up into small portions, and dressed for those who were in the battle, under the immediate direction of the Chief who retains the head; and, if he wishes to gratify any of his friends who are not present, small portions are reserved for them; on the receipt of which they give thanks to their God for the victory obtained over the enemy. If the flesh should be so putrid, from the length of time before it is received, that it cannot be eaten, a substitute is eaten instead."

"They not only eat the flesh of the Chiefs, but are wont to take their bones, and distribute them among their friends, who make whistles of some of them, and fish-hooks of others, these they value and preserve with care, as memorials of the death of their enemies."

"It is also customary with them, for a man, when he kills another in battle, to taste the blood of the slain. He imagines that he shall then be safe from the wrath of the God of him that is slain; believing, that, from the moment he tastes the blood of the man whom he has killed, the dead man becomes a part of himself, and places him under the protection of the Atua, or God, of the departed spirit."

"Mr. Kendall informed me, that, on one occasion, Shunghee ate the left Eye of a great Chief, whom he killed in battle at Shukoo. The New-Zealanders believe that the left Eye, some time after death, ascends to the heavens, and becomes a star in the firmament. Shunghee ate the Chief's left Eye, from present revenge; and under the idea of increasing his own future glory and brightness, when his own left Eye should become a star."

"When a Chief of the enemy's party is killed, his body is immediately demanded by the assailants; and, as before stated, if the party attacked are intimidated, it is directly delivered up. If the Chief was a married man, his Wife is then called for; and she is also delivered into the hands of the enemy. She is taken away with the body of her husband, and is killed. If she loved her Husband, she voluntarily resigns herself and her Children; and desires the victors to do to her and her Children as they had done to her Husband. If the party refuse to give up the Chief's Wife, they are immediately attacked by the enemy; who will not give up the contest, till they obtain her, or are overpowered."

"When they have got possession of a Chief and his Wife, after the woman is killed, their bodies are placed in order before the Chiefs. The Areekes, or High Priest, then calls out to the Chiefs to dress the body of the Man for his God; and the Priestess, who is also an Areeke, gives the

command to the Wives of the Chiefs to dress the Woman for her God. The bodies are then placed on the fires and roasted by the Chiefs and their Wives; none of the common people being allowed to touch them, as they are tabooed."

"When the bodies are dressed, the Areekes take each a piece of the flesh, in a small basket, which they hang on two sticks stuck into the ground, as food for their Gods, (to whom they are going to offer up their prayers, and whom they are about to consult relative to the present contest,) in order that their Gods may partake first of the sacrifices."

"While these Services are performing, all the Chiefs sit, in profound silence, in a circle, round the bodies, with their faces covered with their hands or mats, as they are not permitted to look on these mysteries; while the Areekes are praying, and picking small pieces of the flesh from their sacrifices, which they eat at the same time. These consecrated bodies are only to be eaten by the Areekes."

"When all the sacred services are completed, the Areekes return the answer of their Gods to their prayers and offerings. If their prayers and offerings are accepted, the battle is immediately renewed (as before mentioned), and all in common feed upon the slain. They eat the slain, not so much for food, as for mental gratification; and to display, publicly, to the enemy, their bitter revenge."

"Wishing to know if the Areekes prayed secretly to their Gods, at the time of performing the above ceremonies, I asked them the question: to which they replied, No; but publicly, and with an audible voice, so that all might hear what was prayed for—unless the Areekes disapproved of their proceedings: in that case their prayers were not heard."

"The New-Zealanders are not only afraid of being killed in battle, if they enter on war without permission of their Gods; but they are also afraid of spiritual consequences—that they will either be afterward killed by the anger of their own God, or of that of their enemy."

"They fully believe that a Priest has power to take away their lives by incantation or charm; & attribute many of their deaths to this cause."

"In the village of Tippahoe, I observed the Heads of Eleven Chiefs stuck up on poles, as trophies of victory. I learned that they were part of those whom Shunghee brought with him, from his last expedition to the southward. He had cured them all. Their countenances were very natural, excepting their lips and teeth, which had all a ghastly grin, as if they had been fixed by the last agonies of death."

"How painful must these exhibitions be to the Wives, Children, and Subjects of these departed Chiefs, who are Prisoners of War, and laboring on the very spot, with these heads in full view! My mind was filled with horror & disgust at the sight of this Golgotha: at the same time, I anticipated, with pleasing sensations, that glorious period, when, through the influence of the Gospel, the voice of joy and melody would be heard in these habitations of darkness and cruelty, where nothing now reigns but savage joy on one hand, and weeping and mourning on the other."

Alleged origin of eating Human Flesh.

Conversing with the Chiefs of Tiam on this subject, Mr. Marsden says—
"They first alleged, that it originated from the largest fishes of the sea eating other fishes, and of some even eating their own kind—that large fishes eat small ones—small fishes eat insects—dogs will eat men, and men will eat dogs, and dogs devour one another—the birds of the air also devour one another—and one God will devour another God. I should not have understood how the Gods could eat one another, if Shunghee had not before informed me, that when he was to the southward and had killed a number of people, he was afraid that their God would kill him in retaliation, esteeming himself a God; but he caught their God, being a reptile, and eat part of it, and reserved the other part for his friends, as it was sacred food; and, by this means, he rested satisfied that they were all secure from his resentment."

Retaliation the Substitute for Law.

"As these people have no regular established Government, it appears that all crimes are punished, either by an appeal to the sword, or by plundering the offender of his little property and laying waste his potatoe-ground."

Mr. Marsden relates the following instance, among various others, of this spirit of Retaliation—
"The people of a village between Whangaroa and the North Cape had taken the bones of the Father of Shunghee's Wife from the sepulchre, and had made fish-hooks of them. Having satisfied himself of the fact, Shunghee proceeded to the Village, where the people lived who had committed the sacrilege; and, going up within gunshot of them, in the open day, informed them that he was come to punish them for spoiling the sepulchre where his Wife's Father's bones had been deposited, and for making his bones into fish-hooks. They admitted his charge, and the justice of his conduct; he then, without entering the Village, fired upon them and killed five men; whereupon the party attacked, requested him to fire no more; for the death of those who were shot was a sufficient atonement for the offence committed. Shunghee answered, that he was satisfied; and the business was thus decided, with the mutual consent of both parties."

"The death of a Chief may be avenged by his children's children, if the Tribe to which he belonged should ever have strength to retaliate. Hence the foundation is continually laid for new acts of cruelty and blood, from generation to generation; as the remembrance of these injuries seems never to be forgotten by them."

Superstitious Fear of their Gods.

From Mr. Marsden's conversations with the Chiefs of Tiam we extract some passages on this subject—
"They said, if they did not pay very particular attention to all that their Priests told them, they should die. If they went to battle, and neglected any ceremony relative to their food, &c., and a spear only touched them, they should die immediately; but if they observed the ceremonies, and a spear should go through their bodies, they should not die. I asked them, if a Chief had been spared through the heart, or the temples of the head, whether he would recover or not, admitting he had been tabooed. They replied that he would not. I then wanted to know of what use their tabooing was, as Europeans recovered from similar wounds with themselves without tabooing."

"We told them, that Pomare, King of Otaheite, thought, some time ago, as they did. He tabooed his houses and provisions, and was constantly under fear lest his God should kill him and his people; but, since the Missionaries have lived at Otaheite, and he and his people had been taught the meaning of God's Book, he had abolished all tabooing; and had eaten any proper food, and had slept any where like the Europeans; & was under no fear of being killed by his former Gods. They were much surprised at this information, and inquired how long it was since Pomare had come to

taboo. We told them that it was more than three years ago since Pomare had embraced our Religion. The Chiefs then replied, that if we would send Missionaries to instruct them, and to convince them that their Religion was wrong, and to prevent their Gods from killing them, they would think and act as we did."

Strength of Natural Affection in the N. Zealanders.

Mr. Marsden gives an affecting account of the meeting of Tooi and his Sister, on one of Korroko's Islands—
"When we had reached the beach, Tooi said one of his sisters was coming, whom he had not seen since his return; and earnestly requested me to go into the canoe before she arrived, as he did not wish to have his first meeting with her there. I begged him to wait for her, as she was hastening down the hill, and not to regard me; but I could not prevail upon him: he leaped into the canoe, urging me to follow him. I delayed till she had reached the beach, when I slept in. Tooi ordered the canoe to put off; but, at that moment, his sister sprung into the canoe, weeping aloud, and passed by me. She fell on her knees, and grasped Tooi's hand; he saluted her, when she gave vent to her feelings in tears and loud lamentations, which she continued for about an hour. When we landed on Moturoa, she still sat weeping for a long time. Tooi conducted himself with great propriety; he suppressed all the wild feelings of an uncultivated mind, and yet showed all the soft and tender feelings of nature toward his sister. I could not but view his conduct with admiration; and told him to indulge his affection for his sister, without any respect to my being present. I saw that he was anxious, lest the warmth of his sister's affection, and the strong manner in which she manifested it, should overcome his manly fortitude, and cause him to imitate her example; as he had done on a former occasion, when I first visited New-Zealand."

On leaving New-Zealand, Mr. Marsden took some sons of Chiefs with him. Of the parting scene, he says—
"The Chiefs took leave of their Sons with much firmness and dignity, in the cabin; while, on the deck, the Mothers and Sisters of the Boys were cutting themselves, after their manner, and mingling their blood with their tears. Shunghee the Head Chief, parted with his favorite Son in the cabin, without a tear: I afterward heard him on deck, giving vent to his feeling, with the loudest bursts of weeping."

Hopelessness of the Natives in their Loss of Relations.

An affecting scene was witnessed by Mr. Marsden in the River Gambier—
"As we passed along, I observed a Chief's Wife making loud lamentations. On inquiring the cause of her deep distress, she informed me, that, since our passing down the River, she had lost her two Sons, and one Child belonging to the Village with them. The Children had been sent, in a canoe, to gather cockles on a sand-bank in the River, which is dry at low water. The wind arose on the flow of the tide, and carried away the canoe, leaving the children on the bank; and when the tide rose, it swept them all away. She added, that her husband was also lately dead. She was a young woman. Her mother was sitting beside her mourning and weeping with her. They had cut themselves after their manner, for the death of their children, and would gladly have relieved her distress. I had nothing to give her but a few fish-hooks and my pocket-knife; with which I presented her, & which she thankfully received."

Mr. Marsden writes afterwards—
"At day-break this morning, we heard the lamentations of the poor Widow, on the summit of the hill, weeping for her Children. Her affliction of mind was very heavy. She was left wholly to the feelings of nature, which appeared to be intolerable. The consolations of Religion could not pour the oil of joy into her wounded spirit. She knew not God; and evidently had no refuge to fly to for relief. In the fullest sense of the Apostle's meaning, she was without hope and without God in the world; and this is the situation of the whole of her countrymen, when under affliction. They will sit for months, night and day, mourning in a similar manner, for the loss of their dearest relatives. The blessings which Divine Revelation communicates to the whole body of a nation who are favored with it, can never be adequately estimated. The knowledge of the Only True God spreads its genial influences, from the King on his throne, through all the different Ranks of his Subjects, down to the condemned Felon in his cell."

On his visit to Tiam, he says—
"About six o'clock, while I was taking my breakfast, on a sudden I heard the loudest lamentations. On turning to the place from whence they came, I observed several Women crying aloud, with the blood streaming down their countenances. On inquiry, I learnt that the Chief's Wife, who had accompanied us, had buried a child not long before; and these Women were come to mourn and weep with her, on that account. They held all their faces together, mingled their blood with their tears, and cried aloud, cutting themselves, at the same time, with pieces of flint-stone. I was much shocked at the sight. The Chief came to me, and asked if I was afraid. I answered, I was not afraid, but I was much grieved to see them cut themselves in such a manner—that this custom did not prevail in any nation of Europe, and was a very bad one. He replied that the New-Zealanders love their children very much; and could not shew it sufficiently, without shedding their blood. I replied to weep was very good, but not to cut themselves. This barbarous custom universally prevails among the Natives of this Island."

Motives and Encouragements.

"The wants of these poor Heathens have only to be made known to the Christian World, and then they will be relieved. Their country, which is now only an uncultivated wilderness, will then stand thick with corn; and the voice of joy and gladness will then be heard in these dreary regions of darkness, superstition, cruelty, and sin!"

Having assembled one Sunday, on the beach, for Public Worship, as there was no place for Divine Service sufficiently large to hold the people, they were surrounded by Natives, among whom were a number of Chiefs from different districts, some even from the River-Thames. Of this occasion, Mr. Marsden writes—

"It was very gratifying to our feelings, and afforded us a pleasing prospect, to be able to perform the Worship of the True God in the open air, without any sensations of fear or danger, when surrounded by cannibals with their spears stuck in the ground, and their patto-pattoes and daggers concealed under their mats. We could not doubt but that the time was at hand, for gathering to the fold of Christ, this noble race of men, whose temporal and spiritual wants are inconceivably great, & call loudly on the Christian World for relief. Their misery is extreme. The Prince of Darkness, the God of this World, has full dominion over both their bodies and souls. Under the influence of darkness and superstition, many devote themselves to death; and the Chiefs sacrifice their

Slaves as a satisfaction for the death of any of their Friends—so great is the tyranny which Satan exercises over this people!—a tyranny, from which nothing but the Gospel can set them free."

On the last Sunday which Mr. Marsden spent, on this occasion, in New Zealand (November 7, 1819) he administered the Lord's Supper to the settlers, and baptized nine Children born to them on the Island. We quote his impressive remarks on this occasion—

"I trust that the Divine Word and Ordinances will continue in this land of darkness to the end of time. I have no doubt but that the Lord will prepare for himself a people in New Zealand. He never fed any nation with manna from Heaven, but the Israelites; and as he has now sent the manna of his Word among these Heathens, we may safely infer that he will provide Israelites in this Wilderness to feed upon it. His promises are sure; and known to him are all his works from the beginning."

"No permanent Mission could have been established in New Zealand, or in any other Island in the South Seas, had not His overruling Providence led the British nation to establish a colony in New South Wales. Through the medium of the British Nation, He has now sent His Gospel to the very ends of the earth; and the Trumpet of the Jubilee has been sounded from pole to pole."

SIERRA LEONE.—REGENT'S TOWN.

From the London Missionary Register.

Visit and Testimony of Mr. Ephraim Bacon.

From the Journal of Mr. Bacon, which was printed at Philadelphia, on the return of that Gentleman to America, we shall extract a passage—
"March 17, 1821. Saturday.—About One o'clock, we arrived at Regent's Town. Mr. and Mrs. Johnson had been at Freetown, where Mr. Johnson was sick several weeks. On our arrival, great numbers of his people came to shake hands with him, and enquired affectionately after his health: the expression of every countenance bore strong testimony of their ardent love for him, and of the joy which filled their hearts on his recovery from sickness and his safe return to his flock."

"At six o'clock in the evening, the bell at the Church rang for Divine Service. The people were immediately seen walking from different parts of the town; the Parsonage House being so situated, that there is a fair view of almost the whole Settlement: and it was delightful to observe the eagerness which the people manifested to hear the Word of God. A Prayer Meeting was held by the Communicants after the usual Evening Prayers, it being expected that the Lord's Supper would be celebrated the next day."

"March 18, 1821. Sunday.—At six o'clock, the bell rang for Morning Prayers, when the Church was again filled. How pleasing to behold hundreds of those, who were once wretched inmates of the holds of Slave Ships, assembled in the House of God, on the morning of that Holy Day on which our blessed Saviour rose from the dead and ascended up to heaven! With a hundred copies of the Holy Bible spread open before their black faces, their eyes were fixed intently on the words of the Lesson which their godly Pastor was reading. Almost all Mr. Johnson's people, who can read the Blessed Book, are supplied with Bibles, from that best of Institutions the British & Foreign Bible Society. Surely Christians ought to feel themselves encouraged in the support of Missions, when such cheering fruits present themselves to view!"

"At ten o'clock, the bell again rang, though the Church was nearly filled before that hour. The members of the well-regulated Schools, in regular succession, were all clad in clean and decent apparel. When we arrived at the Church, there were no vacant seats to be seen. The greatest attention was paid during Divine Service. Indeed, I witnessed a Christian Congregation in a Heathen Land—a people fearing God and working righteousness. The tear of godly sorrow rolled down many a coloured cheek, and slewed the contrition of a heart that felt its own vileness."

There were three couple married, and one child baptized. After the Sermon, Mr. Johnson, with the assistance of Brother Andrus, administered the Communion of the body and blood of our Lord Jesus Christ to nearly four hundred Communicants. This indeed was a feast of fat things to my soul."

"At three o'clock, the Church was again filled, and the most devout attention was paid to the reading and hearing of the Word. The whole Congregation seemed eager to catch every word which fell from the Pastor's lips."

"Again before the ringing of the bell, at six o'clock in the evening, the people were seen from the distant parts of the town, leaving their homes, and retracing their steps toward the House of God. There we again united in praising that God, who hath wrought such wonderful things even among the mountains of Sierra Leone, where the praises of Jehovah resound, not only from his Holy Sanctuary, but from the humblest mud-walled cottage—from the tongues of those Children of Africa, who have been taken by the avaricious Slave-Trade, dragged from parents, separated from brother and sister, and perhaps from wife or husband, bound in chains, hurried on board the Slave-Ship, crowded in a space not exceeding their length and breadth, nor even allowed to breathe the vital air. These persons, after being re-captured by order of the British Government, have been put under the charge of a faithful Minister of the Gospel, whose labours have been accompanied by the Holy Spirit. These are the mighty works of God!"

Visit and Testimony of Mr. Singleton.

Mr. Singleton, of the Society of Friends, visited Regent's Town, in April of last year. We shall extract from his Journal the testimony which he bears to the state of the people.

"The population of Regent's Town is about one thousand three hundred and fifty: of this number, 700 are able to provide for themselves and families, by means of their farms. One man sold the produce of his little spot, last year, for £20 and the quantity of cassava sold then was 10,000 bushels."

"A small market is held each day; but the seventh day is the principal one. Five oxen are weekly consumed, besides pork."

"The people with a few exceptions, are industrious; as may be seen by the improved houses which they build for themselves; and by their furniture, all of their own making; and by the neatness and cleanliness of their habitations. In several houses are sofas, covered with clean print, or the country cloth; tables and forms, or chairs; and, especially, I noticed in each house a corner cupboard, with its appropriate crockery-ware. The beds and sleeping-rooms are remarkably neat and clean. A few of the inhabitants, more ingenious or richer than the rest, are building houses of board, with stores below and piazza in front."

"The Superintendent appears to have considerable influence with the people, and his advice is readily followed."

"A Woman, whose Husband absconded about

CONVERSION OF SEAMEN.

A sermon was delivered last Sabbath evening in Park-Street Meeting-house, by the Rev. Mr. Truist from New-York, in behalf of the Seamen's meeting in that city. Though we have sometimes witnessed more overpowering congregations, we have rarely been present at an assembly where a deeper interest and better sustained attention have been manifested. Indeed the subject could not fail to engage every benevolent mind in favor of the preacher, and the clearness of his views, the warmth of his feelings, and the general felicity of his address, were calculated to leave precisely the impression on the audience which he doubtless desired. Isa. 60: 5, formed the foundation of the discourse. "Then thou shalt see and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." After briefly explaining the phrase, "abundance of the sea," and assigning his reasons for regarding it as referring to "seamen," he illustrated very happily the following ideas.—1. Seamen can and must be converted to God.—2. Their conversion is a matter of high importance. 3. The consequences to the church and the world are momentous.—4. It is the duty of the churches to awake to this subject, and without delay put into operation the various means that promise to accomplish the proposed end. Many facts of a highly interesting kind were brought forward in support of the several propositions—some of them new to us, and all introduced with happy effect. The collection taken up at the close of the service amounted to \$60.

The following extract from an English publication, will serve to illustrate the activity and pious zeal of converted seamen, for the spiritual improvement of their comrades:

BEN THE SAILOR.

On a Sunday afternoon, as the sailors were proceeding from the mission house at Poplar, a sailor was stopped with, "Halloo, my lad, we are just going to meet with you. Come along my fine lad, (his jacket having been taken hold of.)" "What to do?" said the sailor. "A high meeting for sailors. Come along we shall be too late, and you will not be able to get in." (Oaths.) "What's it all for? Is there any thing to drink?" "No, but something to eat." (Oaths.) "I've got no money—I've not received my wages yet; I shall have them tomorrow." "There's nothing to pay, my lad; I'll take care you shall go in, so come along." He returns a little way and stops. (Oaths.) "But where are you going to take us? Is it to advance seamen's wages?" "Good wages given—full wages paid, my lad, by the best of masters; come along, we shall all be behind." He goes, and was taken to the chapel appointed for the sailors' service, and remained the whole time astonished and confounded. At the conclusion of the meeting, the usual mode of shaking hands with all sailors took place, and they parted. Nothing was heard or seen of this sailor till the 11th of November. After the service had concluded at Cotton-street, Poplar, he was observed pressing through the crowd with great eagerness to get out and speak to the person who had stopped him in the street five months since. With a countenance the most cheerful, and both arms extended to shake hands, he cried, "I am glad to see you: thank God, I am arrived safe." He was invited to the mission house. On his way he related many deliverances which he had experienced from God on his voyage home, which he never thought of in such a way before. He seemed deeply affected at the Lord's goodness to him. He took tea with the sailors; and when they were going to start round the neighborhood with tracts, and to invite all they met to the evening prayer meeting, he was asked whether he would go on the mission, he replied, "I am willing to do any thing for God." He was supplied with tracts, and not only started on the mission with the pious sailors, but was very active and earnest.

On the 18th November, as the sailors were going down to Poplar, he was seen standing in the street neatly dressed in clean white trousers, ready to go on the mission with his brother sailors, and pick up wanderers in the highways. "I was waiting for you," he cried; "I thought you would not be long." Every sailor on the mission gave him a few tracts, and he was again put in full commission; and proved his sincerity by the affection and ardour with which he pressed Sabbath breaking sailors to go with them to the house of God.

BEN'S SHIPMATES AT POPLAR.

"I have always boarded in Poplar when I have arrived in this port," said he, "and I know many boarding houses; and some of my shipmates with whom I sailed last voyage are stopping at them. I will go and show you them, perhaps we may pick up some of my old messmates." "Thank you, Ben. Come, my lads, let's go with him." As they entered the first boarding-house, they saw seven sailors smoking, but quite sober. "I see you all enjoying yourselves after dinner—I am glad to see you all arrived safe after the late gales." "Thank you, sir, said they. "Now, my lads, I expect every one of you will go with us." "Where to?" "A meeting for sailors, my fine fellows. Come along, my lads, put on your jackets, and loose your topsails." (Several sailors now passed the window on the road to the chapel.) "Look there, my lads, how they are all flocking to the sailors' meeting. Bear a hand, down with your pipes, and make sail." "What is it all for, master?" Ben, the sailor. "Why, Jarvis, is a sermon to be preached to sailors at Cotton street chapel, and you know how God has delivered us on our passage home; and we can't do better than go to the house of God, Jarvis." "It is well enough, Ben; but I want to go to the London Docks where I have finished my pipe, to see an old shipmate that I sailed with, that's just come in, or I would go with you." Now, Jarvis, you know the hours of the docks, and if you get in you will not be able to get out, and that's only an excuse; you had better come with us. "Bill, will you go?" "I don't care, Ben, if I do. How long will it be before it is over?" "Not long, my lad. Come, all of you; we positively will not go without you. (Inquires a sailor's name without a jacket, and learns it is Tom.) Come, Tom, get your jacket bent upon your yard arms, and come along with us." Tom starts and bends his jacket. Ben intercedes with the others, and at length they all come except one; and he had no clean shirt, or he would have come. Ben takes them himself to the chapel, and going down the street, points out to the pious sailors another boarding-house.

PREACHING IN THE MARKET.

A Rev. Gentleman, in a letter to his friend in Richmond, dated at Washington City, May 30, gives an interesting account of preaching in the market. He says, "I arrived here on Saturday last, spent the Sabbath in Georgetown, was invited to preach in the Presbyterian church, and also in the Market-house. The latter I declined; but regret not that I was present. The hour of meeting was 9 o'clock, A. M. The preacher selected for his subject the words—'Who gave himself for us' &c. He represented impressively the benignity and condescension of the Savior, who died for sinners—clearly described that purity of heart and that zeal in well-doing which characterize the people of Christ—and concluded by an affectionate exhortation to the careless. This seemed

just as it should be. It was bringing into market the bread of eternal life, freely offered by the Son of God. It seemed to be proper to occupy this place one morning in seven for the worship of God.—I know there are souls, whose delicacy would be shocked at the idea of preaching in market!—who would be disgusted at the hymn of praise and the voice of supplication ascending to heaven from such a place!—strange perversity of taste & moral feeling!—These very men might, on another day, have passed along the same street, and not have been much disgusted at witnessing the idle, the ignorant, the vulgar, the intemperate, collecting here & there in groups, polluting the air with their breath, and grating the ear of Heaven with their imprecations. "This (it would be said) is all natural, and common among the lower classes: it is to be expected." True, it is natural. But was it not to redeem us from all iniquity, which is natural, that the Son of God descended, assumed our nature, and died an ignominious death? And has he not commanded his servants to go out into the highways and hedges, and call in the poor, the ignorant, the blind?"

"On inquiry, I learned, that, last summer, in Georgetown, a few individuals resolved to make an effort for the religious instruction of the poor, the ignorant, the intemperate, the profane, of the white and black population, who indulged in vice on the Sabbath. These people were kindly invited to assemble at the market house, where was ample room. A few seats were prepared for females. Here divine service was regularly performed through the warm season. Presbyterian, Episcopal, and Methodist Ministers officiated. The service commenced about 9. The congregation consisted chiefly of such as had seldom or never before entered the sanctuary. The number, small at first, increased to 3 or 4 hundred. Many of these, by the plain, simple, and affectionate preaching of the word, have been induced to enter the churches regularly on the Sabbath; and it is hoped that some are serious."

"The exertions of ministers have been seconded by laymen, who, on Saturday evening and Sabbath morning, went round and invited the poor and wretched to come and hear the Gospel, attended themselves, arranged the congregation, and assisted in singing. No disorder has occurred; but uniform seriousness and attention have characterized the hearers."

"How much good might be done in all our market towns, from New-Orleans to Boston, were similar meetings to be instituted by popular ministers, and encouraged by respectable citizens, in humble reliance on the Almighty Spirit."—Pittsburg p.

From the Evangelical and Literary Magazine.

THEOLOGICAL SEMINARY AT PRINCETON.

Progress of the Seminary from 1812 to 1822.

In May, 1812, the General Assembly located the Seminary at Princeton, and the Reverend ARCHIBALD ALEXANDER, D.D., a man justly revered and loved by the whole church, was appointed Professor of Didactic and Polemic Theology. In August, Dr. Alexander was inaugurated, and entered on the duties of his office with three students.

At the meeting of the General Assembly the next year, the Reverend SAMUEL MILLER, D.D. was elected professor of Ecclesiastical History and Church Government; and was inaugurated in September following. In the choice of this gentleman, as well as that of the former, the General Assembly were eminently happy, as the event has fully proved. At the time of this election, the students had increased to eight. The number, however soon became considerable; and it was found necessary to erect an edifice for their accommodation. This was begun in 1815, and was opened in the autumn of 1817. This building stands on a commanding eminence in the southern extremity of the borough of Princeton, near the Philadelphia road. It is a plain, handsome, substantial stone building, four stories high, one hundred and fifty feet in length, and fifty in breadth. It contains apartments for the students' family, a Refectory, Recitation rooms, Library, and accommodations for about eighty students.

The whole course of study prescribed in the plan of the Seminary was divided between the two Professors, from the time of their appointment until May, 1820; when Mr. Charles Hodge, at that time a Licentiate, but now an ordained Minister, was appointed Assistant Teacher of the Original Languages of Scripture. In May, 1822, Mr. Hodge was appointed Professor of Oriental and Biblical Literature.

"There has been a slow, but steady increase of the number of students in the Seminary, from the opening of the first session until the present time. It began with three. The number now connected with it is nearly eighty. The whole number of Students who have belonged to the Institution, from its commencement, including those at present belonging to it, is 235. Of these eight are deceased; nearly one hundred are or have been pastors of churches; one is a missionary among the heathen in India; two are missionaries among the heathen in our own country; several more have in view, and are preparing for the same field of labor; at least four others have devoted themselves to foreign missionary service; and between thirty and forty have been, or are engaged in missions in frontier and destitute settlements."

This is an amount of good equalling the most sanguine hopes of the friends of the Seminary. And they may well say, if in its infancy, and struggling as it even yet is with many difficulties, it has accomplished so much, what may not be expected from it, when the liberality of the church and the blessing of heaven shall have brought it to maturity?"

The Library of the Seminary until lately consisted only of about 2,200 volumes, most of which were donations. But by the happy union between the Presbyterian and Associate Reformed Churches, which was completed at the last Session of the General Assembly, an addition of nearly 4000 volumes of very valuable books has at once been made to it. Besides this, although the Seminary is an institution entirely independent of the College of New Jersey, and totally distinct from it, yet the Trustees of the College have, with a truly liberal spirit, granted "to the Professors and Pupils of the Theological Seminary, the free use of the College Library; subject to such rules as may be adopted for the preservation of the books, and the good order of the same." This Library consists of 7000 volumes; many of which are choice and rare works in Theology. The private Libraries of the Professors are also very valuable. So that the students have free access to at least twenty thousand volumes. The greatest want experienced in the institution as regards the Library, is the want of a sufficient number of suitable class books.

Funds of the Seminary—Support of Students, &c.

On this subject, I have nothing gratifying to communicate. The whole permanent fund of the Seminary does not much exceed \$18,000. The annual interest of this money scarcely reaches to \$1,100. The annual necessary expenses now amount to \$4,500. A few public spirited individuals, in their zeal for the interests of the Institution, have, for three years, guaranteed to the newly elected Professor, a salary with which, although inadequate, he is contented. But after the expiration of that period, the annual expenses will rise to about 6 thousand dollars.—Will no Barletha nor Abbotts, no Browns nor Norries rise up in the Presbyterian Church, and write their immortal names by founding Professorships, confer perpetual blessings on the Church of God, & on the land of their birth, or the country of their adoption?"

But in the mean time, there is no way of making up the serious deficiency in the funds of the institution, but the precarious one of congregational collections; that is by payments from what, with the utmost propriety, is called the contingent fund. The whole Church ought to unite, and at once relieve this distressing embarrassment.

The Synods of North Carolina, and of the Carolinas and Georgia have agreed jointly to endow a Professorship in four years from Nov. 1822. The Synods of Philadelphia, and of New-Jersey have each resolved also to endow a Professorship; but without any limitation of time. There is a Student's Fund, designed for the support of indigent students, but it amounts only to \$4100. Beside this, eight scholarships have been founded, and several are in progress. The most important assistance to young men pursuing their studies, is afforded by Female Cent Societies. Sometimes as many as sixteen students one year have been supported in whole or in part by the contributions of pious females. These contributions consist of money, clothing, bed furniture, &c. &c.; and without them many a young man would be obliged to relinquish his studies, and give up all his hopes of usefulness in the ministry of the Gospel.

Course of Study in the Seminary.

FIRST YEAR.—1. Original Languages of Scripture. 2. Biblical Criticism including *Isaia Sacra* and *Hermeneutica Sacra*. By the Professor of Oriental and Biblical Literature. 3. Sacred Chronology. 4. Sacred Geography. 5. *Biblical and Profane History* connected together. By the Professor of Ecclesiastical and Church Government. 6. *Jewish Antiquities and Oriental Customs*. By the Professor of Didactic and Polemic Theology.

SECOND YEAR. 1. Original Languages of Scripture, continued, one day in each week.

2. Didactic Theology, two days in each week.

3. Ecclesiastical History, 2 days in each week through the year.

THIRD YEAR. 1. Didactic Theology continued and concluded.

2. Polemic Theology, embracing *De Deo* and *Pelagian*, Arian, Socinian Controversies.

3. Ecclesiastical History concluded. 4. Church Government. 5. *Lectures on the temporary delivery of Sermons*, by the Professor of Ecclesiastical History and Church Government.

6. *Lectures on the Pastoral Care*, by the Professor of Didactic and Polemic Theology.

In this course of study there is a decided change in the modes of giving instruction; sometimes it is done by Lectures, sometimes by Books, and sometimes by setting the Students to the writing of Dissertations on particular subjects. The highest excellency of the whole course is that while it allows sufficient range of the mind and freedom of inquiry, it does not throw the and remove him out of sight of all the influences by which the Church has always been preserved, and yet does not fetter his mind by authority. He is neither a free thinker nor intellectual slave.

ATKINSON (N. H.) ACADEMY.

The public examination and exhibition of students of the Academy were held on the 14th inst. The examination in the studies of the last term took place in the hall in the forenoon. The exercise, though long, fully satisfied the trustees, parents, and friends of the pupils, of the progress made in several branches of study pursued, and of the talents and parental care of the Preceptor in charge.

Between twelve and one o'clock, a prayer of the scholars, male and female, Truist, gentleman present, was formed at the desk accompanied by an excellent band of music, proceeded to the Meeting-house, where the bition was held.

The public exercises were commenced with a piece of music performed by the scholars and band; a prayer by the Rev. Mr. Cowdell, instrumental music.

There were a large number of elegant forms, which did much credit to their taste. The style was classical; the sentiments pure, chaste, and elevated. Among which were: an oration on Slavery, Education, &c. Forman's Valedictory Oration. The whole performance was judiciously arranged, and consisted of original compositions, extracts from elegant prose and poetry, dialogues, tragic, comic, humorous and satirical, well adapted to the capacities of the performers, exhibiting a variety of characters and conditions calculated to interest the feelings, enlarge the mind, improve the heart, correct foibles, excite admiration of good and good actions, exalt virtue and good principles, and to degrade vice; in fine, something to instruct, please and gratify every person of taste.

The characters generally were well executed, and most of them acted with great propriety and effect. Nothing appeared constrained, mechanical or monotonous in the speaking. Some uniformity of action or cadence, as frequently the case among young performers, the action and manner appeared to be the effect of the sentiment. To point out individual merits, and do exact justice, were so many high claims, would be a difficult task.

Mr. Cummings gave an excellent address on the subject of education. His suggestions of improvements that might be made in a more general methodical course, if commenced in our schools, and pursued in Academies, Colleges, exhibited the deep interest which he bore to the literary and scientific pursuits of our country especially at this time, when so much is expected publicly and privately for that purpose. In close of his address he took an affectionate leave of his pupils and of the Institution.

The exercises of the day were closed by an offering of music, and an appropriate, pathetic prayer by the Rev. Mr. Dodge. The audience was numerous and very respectable. Their cloquence and decorum evinced their universal education and high satisfaction.

It was announced that the next term would commence on the 2d of September.

For the Boston Recorder.

CONVENTION OF CONGREGATIONAL

MINISTERS IN MASSACHUSETTS.

MR. EDITOR.—The question is often asked, What are the objects of this Convention? More than a hundred years they have been the same, and what have been their objects? Answer to this question will be found in the history of this body, published by the Convention itself in the year 1821. And if you will peruse it, you will gratify many of your readers.

Objects of the Convention.

"From the transactions of the Convention of 1821, that its design has been to promote love, and religious improvement; to give advice to ministers in difficult cases; to select the best means for preserving and promoting the same; to concert measures for the propagation of the Gospel, and to promote collections for that purpose; to act in concert, so far as is consistent with the character, in all matters of general concern respecting the interests of religion, and the liberties and prosperity of the Congregational Churches; to hold correspondences with the associated pastors and churches, relative to the interests of the church and religion; to assist in supporting their ministers; to provide funds for the relief of widows, and to provide funds for the relief of the distressed; to bear testimony against heresy, errors in doctrine, discipline, or manners; to monitor delinquent churches and people, and to commend whatever may be of general use to the churches, or to the Commonwealth, and country." [History of Convention, p. 12.]

four years since, and has not been heard of during that time, asked the Superintendent, some time after the man's departure, if she might not marry again: he informed her that the Law of England required a period of seven years before that was allowed: she submitted: and to the present, has lived alone, maintaining herself, and acting with exemplary propriety.

"As we were standing under the piazza this morning, (6th day) a young African came to ask permission to marry. W. J. gave good reasons for withholding his assent, which he had scarcely done when he was called away; and I advised the hesitating youth to acquiesce. He readily answered, 'My Massa good man. He say Girl too young. We wait. I no pass de word of my Massa.'"

"Returning from a walk over one or two of the farms, and coming near the market-place, we were met by an elderly African, with a basket on his head, covered with a cloth. He stopped, and placing the basket on the ground, drew out a glass-bottle, which he held up, that the Superintendent might see its contents, and uttered a few words which I could not understand. The bottle contained palm wine; and the man in his simplicity produced it uncalled for, to assure the Superintendent that it was not rum, the use of this liquor being prohibited.

"Soon after breakfast, Captain Grant came in. We visited the schools together. The girls behaved with seriousness, and appeared under good care. There was an agreeable solidity in their countenances, which, I hope, indicated something good within. The Boys were attentive, and the Monitors active: as was the case too at Gloucester and Kiseey."

In Mr. S.'s Report on his return, he remarks— "I visited with satisfaction, the school at Freetown, and those at several of the Villages in the mountains. At Regent's Town I remained two days, and left the Family and Villagers with regret. This is a favoured place, and while there, I indulged in a wish, that if Friends should be induced to commence a settlement on the Gambia, their success might equal that of the Superintendent of Regent's Town."

The visits of Mr. Bacon, Mr. Singleton, and other friends, afforded much pleasure to Mr. Johnson, Mr. Doring and their associates. Of Mr. Singleton's visit to Regent's Town, we shall extract a few notices from Mr. Johnson's Journal:—

"April 6, 1821.—This morning, after Family Prayers in the Church, Mr. Singleton, a member of the Society of Friends, and who has been sent out by some Members of that Society to collect all the information that he can respecting Africa, arrived here. It appears to me that Christians of every denomination begin to look toward poor injured Africa. Mr. Singleton appeared very reserved at first, but soon found himself at home.—At eight o'clock, we have always Prayers in our house: he attended—wept much—and, when I had concluded, begged leave to address us. He seemed so much affected that he could scarcely speak. He concluded by pronouncing, 'Peace to this house!'"

"After breakfast we visited some of our people's houses: and he was much gratified to see them so clean, and a Bible or Testament upon the table: he never could have supposed that the people lived so comfortably. We next visited the Girls' school, and the Seminary, with both of which he was much pleased, and he addressed the scholars in each. In the afternoon we went to Bathurst, Leopold and Charlotte; and returned about five o'clock.

"April 7.—Our friend attended again at our Family Prayer in my house, and again was much affected. He addressed us in a very Christian-like manner; saying that he was fully persuaded that there was no essential difference among the true people of God. After breakfast we visited our market, and went to see some of the people's farms. About five o'clock our friend Singleton went to Freetown, much gratified."

GLOUCESTER—SIERRA LEONE.

Testimony of the Governor.

We have mentioned the reception of the Governor on his visit to Gloucester after his return to the Colony; and now add some particulars, from a communication by Mr. Doring of December 23, 1821. His Excellency's testimony to the usefulness of the Missionaries will be read with the highest satisfaction:

"Knowing Sir Charles personally as we have done since 1816, we have heard him many times express his kind feelings toward the Liberated Negroes, and have seen him often pleased with their simple but good behaviour; yet I never before saw him so moved, even to tears, as he was on occasion of his visit to us, at the sight of the great progress which the Negroes had made.

"One of our Communicants thus addressed his Excellency:—'Good morning to you excellent Governor!—making a low bow—'God bless you!—God bless Governor! Governor my heart feel glad you come back again; thank God for it.'—This and other circumstances wrought much on the mind of His Excellency.

"The Captain in whose vessel the Governor came out, was with him, and was struck with astonishment. He had seen much of Negroes in Jamaica, and asked how long this settlement had been formed. When told at the end of 1816, he smiled, and said to the Governor, 'Sir Charles, if I knew not your Excellency to be a man of honour, I should think myself greatly imposed upon; and I must candidly confess, I can hardly believe it now. But, what he, what sort of people were they, with whom it was commenced?' I pointed out some to him who were sent here in the beginning of November last, that, looking at their emaciated condition, he might form some idea of those with whom I began this settlement. He then inquired what method we had pursued to bring them to such a state, in so short a time.—'No other,' said His Excellency, 'than teaching them the truths of Christianity; which these Gentlemen were sent to propagate by the Church Missionary Society: by this alone they have ruled them, and have raised them to a common level with other civilized nations: and believe me,' added his Excellency, 'if you admit Christian Teachers into your island, you will find your Negroes soon become affectionate and faithful Servants to you! You will be more surprised when I tell you, the number of captured Negroes, now in this Colony, amounts to 10,000; who are chiefly under the superintendancy of these Gentlemen, whose number is so small, that there is not one for a thousand.' 'This certainly,' replied the Captain, 'surpasses every thing which I have hitherto heard.'"

"I state these facts, and might state many more, not out of vain glory, desiring the praise of men; but that you, my dear Sir, and all our friends may see, that the Lord has glorified his ever blessed name, through the preaching of the Gospel, which is calculated to make the simplest being wise unto salvation, even the long-neglected children of Africa.

"Things as they now appear, humanly speaking, never were so bright and pleasant an aspect. Never were prejudices more effectually removed from the minds of many of the European Colonists, and never had the Society gained more credit in the Colony, even in the minds of individuals who were formerly hostile to our efforts. You will see this, in the Report of the Sierra Leone Association in aid of the Society, the collections and contributions to which amount to nearly £200."

Remarks of Mr. W. Singleton.

"The Superintendent has now no trouble with the liberated Africans, respecting labour: they will hear reason. At first, he could scarcely persuade them to work for themselves: they would answer, 'What for we work? King take all we make.' But having found, by experience, that they can enjoy the fruits of their labor, they are becoming industrious, are building cottages for them-

selves of an improved description, and are cultivating their farms with increasing diligence.

"On these spots, about four acres each, which they have cleared of the large trees, though not of their roots, nor of the stones with which the mountains abound, they plant in the intervals, coconuts, Indian corn, sugar-cane, and cassava; and for fences, which indeed may easily be stepped over, they have arranged rows of pine apples.

"The bamboo is not found in Sierra Leone; and the laths which they use for the walls of their cottages, being broader and thicker than the bamboo, consequently less pliable, render their appearance not so neat as the Gambia Huts, and, perhaps, they admit more wind. To remedy both these evils, however, some of the inhabitants face the lattice-work with mud, and white-wash it.—One woman, as we passed, was plastering the outside of her house; and having no trowel, she spread the composition on with her hand alone; and though her work presented to the view an irregular mixture of light and shade, it answered the design of the owner, which was to preserve a warm atmosphere within; a necessary precaution in this elevated situation, where the thermometer stands six or seven degrees below that in Freetown, and the wind is so free that it more resembles England than Africa. On my first entrance into the Superintendent's house, the cold was so prevalent, that I was obliged to use some precaution, after my walk, to guard against its effects.

"Looked into the school here, which appears to be in pretty good progress." [Lon. Miss. Reg.

THE JEWS.

Joseph Marcus, a Jewish Rabbi at New South Wales, is a man of intelligence; but for about 8 years has been very infirm in body, in consequence of being visited with a severe paralysis. For four or five years he has been very anxious to understand the Scriptures, and applied for instruction to the Rev. William Cowper, at Sydney. Through means of this Missionary and the Hebrew New-Testament, his prejudices against Jesus Christ and the Gospel, have been entirely removed. The following letter from him to the Committee of the London Jews Society will be gratifying to those of our readers who are praying for the conversion of Abraham's posterity:—

Sydney, New South Wales, Nov. 12, 1821.

Gentlemen,—Although laboring under great tribulation, from bodily infirmity, with which it has pleased the Almighty to afflict me, it affords me the utmost gratification of mind, to acquaint you that He has at the same time, in His wonderful dispensations, enlightened me with the perusal of the book of the New Testament in Hebrew, so kindly sent by your Society, the contents of which sacred volume have wrought in me a most miraculous change. So much so, that it is my constant companion. And I have likewise recommended it to a number of my nation in this place, who are much pleased with its blessed truths.

Thus, by the grace of God, I hope to prove an humble instrument of publishing his holy word; and of inducing many yet unborn, hereafter to sing to his everlasting praise.

I must not omit to mention the truly pastoral kindness of the Rev. Wm. Cowper, who has visited me at my dwelling, furnished me with Christian books, and patiently attended to explain and expound such passages as were beyond my comprehension.

I now beg leave to observe, that I am a Jew by birth, a native of Germany, born of Jewish parents, and educated in that persuasion, but had no opportunity of referring to any Christian book; and have, therefore, to bless the day that first introduced the sacred volume to my notice, and led me to inquire, who is the Messiah?

May the Almighty continue to crown your pious and praiseworthy endeavors, by adding every blessing and encouragement to so holy a work; let the unceasing prayer of your well-wisher, &c.

JOSEPH MARCUS.

From the London Jewish Expositor.

JEWS IN POLAND.

Extract of a Letter from the Rev. Richard Knill.

St. PETERSBURG, APRIL 3. Intelligence from the German Missionaries under the patronage of the Edinburgh Jewish Society states, "At Berdichev, we tarried several days. This place may be termed little Jerusalem in Poland, for it contains 30,000 Jews. Our conversations with them were of a highly interesting and important nature. Thousands of them received our books and tracts, and heard what we said of Jesus as the true Messiah. The prejudices of many seemed to give way, and they confessed that they thought it probable that the Messiah was already come. Several interesting young Jews were with us constantly, and heard all the conversations between us and their people, and at last requested that they might, by some means or other, be taught in this way more perfectly.—We cannot say that any of them are really converted, as time only can prove it, but we have great reason to hope, that in a few of them the good seed will spring up, and bring forth fruit to the glory of God. A wide and interesting field is here thrown open to the Christian church."

Extract of a Letter from a valuable Correspondent at Berlin.

BERLIN, APRIL 26, 1822. My conviction, which I have, I believe imparted to many here, is, that we should attempt to hasten general, rather than to achieve individual conversion; individual conversion, however, as it were, waits upon us. I have been, since the society has been established here, requested to attend four baptisms of Jews.—Two took place to-day, one was of good the other of superior promise; all were performed by a pious clergyman, member of our Committee here.

An elderly Jew in Silesia, told a friend of mine not long since, that the proofs of the truth of our religion, given in one of our tracts, which came into his hands, pierced his heart; that he was too old to change his religion; but that his children shall be baptized.

I have a letter from Mr. McCall, from Posen, of the 18th; they had first settled their new Society there, under the auspices of Prince Radzivil, his Prussian Majesty's Lieutenant in the great duchy of Posen, and were proceeding to Breslau.

I shall send a few copies to Dantzig; observe, I beg, what passes there. A young Rabbi was baptized here lately: I was one of the godfathers, and mentioned to you the case. I gave him a few cards and tracts to distribute near Dantzig, where he is placed in a school. I have had a letter from him of the 20th instant, dated from L. near Dantzig. He first says that he has distributed the tracts amongst Jews; and he proceeds thus:— "When the Jews at Dantzig learnt, that I distributed tracts, their superior, (the chief Rabbi, I suppose,) came to me and begged to have some tracts. I conversed with him, and made him attentive to the Psalms and the Prophets, by which a Jew ought to be convinced, that Jesus, our Redeemer, is the Messiah. He said that the Dantzig youth (Jewish of course) would pass over eventually to Christianity, but that it would be difficult for this to happen with the old." He then begs me to send him tracts and Bibles for the Jews. Consider what it was for the head Rabbi to come on such an errand, and to whom? a converted Jew,—in their eyes a Renegade."

Societies auxiliary to the "London Jews Society," have lately been formed at Portsea and at Chichester. Hon. Sir George Grey is made President of the first; Rev. Lewis Way, President of the second.

BOSTON RECORDER.

SATURDAY, AUGUST 24, 1832.

CEYLON.

Mr. Osborne, one of the Methodist Missionaries in Ceylon, writes under date of Sept. last, that the mission there, assumes a more interesting aspect than ever; that much interest and even anxiety is excited among the heathen, by the exertions of the various Missionaries; that the Brahmins themselves express fears of the ultimate triumph of Christianity; that they mock, abuse, & vilify the Christians as occasion offers; while the natives generally are discussing the comparative merits of the old and new religions. At Jaffna, the Methodist have three native local preachers, whose chapel is going up, to which the inhabitants of J. have subscribed 3000 six dollars.

Mr. Leigh, Methodist Missionary to New-Zealand, has stationed himself at Mercury Bay, by the advice of Mr. Marsden, under the government of the latter, one of the native chiefs, who not long since visited England.

The Wesleyan Methodist Missionaries, Baker & Morgan, have effected a settlement within the last year, on the River Gambia, at Mandanah, in the territories of the King of Combo. The natives there; but the Mahomedan part of the people throw as many obstacles in their way as possible. Sickness has retarded their operations. The present prospects are flattering.

The Rev. Mr. Baker, mentioned above, was at present in Boston, on his way to Nova Scotia for the benefit of his health. On Thursday evening attended the Union Prayer-Meeting, and addressed the assembly with much feeling. Information he communicated, if not new, derived small interest from the circumstance that it came from the lips of an eye witness of the superstitions of Africa, and of the humble piety and fervor of the converted negroes. He is again expected in town previous to his return to England, and to the scene of his missionary labors.

The Seminary at Serampore, for which Mr. Baker made collections in this country, enjoys already a greater share of prosperity than was anticipated. His Majesty, the King of Denmark has given a site of land worth \$400 per. ann. to the use of the College, and a legacy has recently been left by a young man formerly a pupil of Mr. Marshman, of more than \$3000. Provisions are making for the instruction of the native youth in medical science, in the same institution.

Mr. Thelwall writes from Amsterdam, under date of May 10, 1832, that he had just visited a very interesting Jewish family, recently converted to the Christian faith and baptized, in the province of Guelderland. The father of the family is one of the most opulent Jews in the country. He has never a Jew of the "straitest sect," and has been convinced of the falsehood and absurdity of the present creed & worship of his nation. Him, his wife and five children, a nephew and a sister, have renounced Judaism together. His father was an infidel. But "I heard," says Mr. Thelwall, "a very interesting account of his grandmother, whence it would appear that she was a real Christian, and who was continually offering up prayers to God for the conversion of her family; the answer to which prayers, however, she did not see."

A writer in the Jewish Expositor of July, proposes the establishment of a quarterly or monthly conference on subjects that affect the restoration and conversion of the Jews, similar to the conferences held by the Bible and Sabbath School Societies. The object is to elicit truth; diffuse information; promote a spirit of enquiry, and fan the zeal in the Jewish cause.

Pitcairn's Island.

The whole ship *Russel*, Capt. Archer, of New-England, touched at this Island in March last, and opportunities of free and friendly intercourse with the inhabitants. Ten active young men came on board from the Island, with whom a part of the ship's company returned to the shore, where they were very cordially received by the venerable John Adams, governor of the Island, and accompanied with a plentiful repast of fowls, baked fish, &c.; they passed the night chiefly in conversation with the governor; obtained such supplies as they needed in exchange for sundry articles wanted by the natives, and after two or three days, took a very affectionate leave of the respectable Islanders. John Adams and six Otahiti women, are all that are left of the crew of the *Bounty*; forty-nine have been born on the Island, two of whom are dead; fifty-three are now living, and without exception are enjoying good health. The village is a pleasant one. Order prevails. God is acknowledged constantly in their meals; and no small share of domestic happiness is visible.

Philadelphia Sabbath and Adult School Union. In this connexion, are 402 schools; 4,197 teachers; 31,297 learners. Of these, there have been added the last year, 89 schools; 473 teachers; & 479 learners. These schools are scattered over 23 of the States, and derive, no doubt, many important advantages from their mutual connexion. In Philadelphia itself, are 72 schools, 754 teachers, & 7090 learners connected with the Union; 190 schools, 190 teachers and 1368 learners unconnected. The Board have published the last year, 22,000 tracts, 81,000 premium books, 25,000 prayer books, 1000 prayer books, 2000 Teacher's Bibles, 6000 other books, beside 8000 class books and papers, and 500,000 blue and red tickets.

The "Presbyterian Magazine," suggests to the Managers of the "United Foreign Missionary Society" the plan of sending agents to solicit aid from the churches in New England. No aid can certainly object to this. The object of Foreign Missions is "one and indivisible." For ourselves, we could very sincerely wish that the same eloquence of the south might mingle more freely with the cool calculations of the north in discharging the duty of Christians toward the heathen. There is no danger that too much will be said or done, with a Christian spirit, in favor of an object which the whole Christian world have slept long; and there is no doubt that the "Amer-

ican Board of Commissioners for Foreign Missions" will derive benefit to their own funds from the co-operation of faithful agents from the United Foreign Missionary Society. The Presbyterian Churches have contributed liberally to the American Board, and if necessary, the Congregational Churches will contribute liberally to the Presbyterian Board.

New York Baptist Education Society.

The annual meeting was held at Hamilton, N. Y., June 5. The number of beneficiaries is 22. The receipts of the Treasury the last year, were \$1780 88; the expenditures \$1608 34. The funds amount to about \$14,000. A stone building for the Society, 64 by 36 feet, is nearly completed. The beneficiaries sustain an irreproachable character.

The Southern Intelligencer, mentions a revival in Edgefield District, S. C. It commenced in June, during a session of the Baptist Convention. It continued to progress at the date of the letter containing the account—July 29th. Twenty-five had been baptized within the last preceding three weeks.

A stir in the Enemy's Camp.

How much soever we lament the spirit of infatuation that has seized some of the conductors of periodical papers, and led them to the ground of open opposition to all the benevolent exertions of the age, we can discover nothing in all their efforts that is calculated in the least degree to frustrate or even retard the results they deprecate. If it has become proverbially true that 'the blood of the martyrs is the seed of the Church,' it will soon be proved with equal clearness that all the attempts now making, by the instrumentality of slander, falsehood, ridicule, &c. &c. to bring to naught the designs of Christian benevolence, will cover those designs with increased glory, and involve their assailants in shame. We have long been expecting opposition; open, avowed, resolute and violent in its character; we still expect more of it; and if it were not that we grieve for the fatal consequences that must follow to those engaged in it, it would give us joy to see it; for it adds greatly to our confidence that the time of final victory to the church is near at hand. Satan hares nothing more perfectly, than a pious and learned ministry; a church awake to its duty at home and abroad; and those various associations which are formed for the distribution of the Scriptures, and the support of Missionaries among the heathen; and his present activity furnishes sure evidence that his defeat is not far distant. If those editors who wantonly attack us, and others engaged in the same cause, sincerely wish to destroy our little influence with the public, we can tell them how to do it. Only let them speak well of us, and applaud our labors in the same spirit of reproach against the enemies of Christ, which they now manifest toward us, and our influence would soon be dead—"to all intents and purposes." The lap of Delilah is far more dangerous to the Christian than a thousand Philistines.

TO CORRESPONDENTS.

"T. Z. Y." would most cheerfully be admitted, if we were not convinced that his well written communication would result in the wider diffusion of the "poison" he deprecates. A public paper is not the best medium through which to reach a local evil; there is more danger of spreading it, than hope of removing it. On this principle alone, we rest our decision in this and similar cases.

We regret that our Correspondent "C." has read our pages so slightly, as not to have learned that the "Palestine Missionary Society," instead of being the first formed in the United States, "expressly to promote the restoration of the ancient people of God," is the last—at least we have not noticed the formation of any other more recently. If he will turn to the 24th No. of our current volume, he will find that the Boston Jews Society has labored, we had almost said, "alone and unbefriended," for six years in the same cause to which his heart is so warmly attached.

"THE RETROSPECT."

No one can rise from the perusal of this little volume without an increased conviction of the value of religious principle. Its object, is to illustrate by a series of facts, occurring in the history of the writer, the fundamental truths of Christianity; the entire depravity of the human heart; the absolute necessity of regeneration by the Holy Spirit; the efficacy of the blood of Christ; the sovereignty of God in choosing the vessels of mercy, and the inseparable connexion between persevering impenitence and final ruin. These doctrinal points are not indeed made the subjects of wide and deep discussion, but they were clearly in the mind of the author and without doubt are very forcibly inculcated by the striking incidents he has selected for the public eye from his experience and observation.

There is but one sentence in the book we disapprove; and that is of too little consequence to be specified. If our readers detect it, they will perhaps agree with the author rather than with us; if they fail of observing it, it will do them no injury.

"The Retrospect," derives no slight recommendation from the circumstance that there is no fiction mingled with it. Its facts are well vouched. They rest on the authority of a clergyman in the Church of England whose character stands deservedly high—who was himself the subject or the eye witness of all that he relates, while an officer in the British naval service.

It is a further recommendation of the work, that it cannot fail to put every pious reader on the enquiry whether he may not exert a salutary influence, by various means, on the moral character & spiritual interests of those around him. It will also lead him to a review of the past, and probably excite some degree of self-reproach, that he has attempted & accomplished so little, amid all the opportunities of usefulness that have been furnished him in the Providence of God; and he may thus be led to form new resolutions with regard to the future; to increased activity, notwithstanding any discouragements that may occur—to "cast his bread on the waters," assured by Divine promise, that he shall "find it after many days."

The fact that seven large editions of the work were called for by the religious public in England in the course of a few months, will show in what estimation it is held by those best acquainted with the author, and most deeply interested in the

cause of benevolence. It is sufficient to remark here, that there is nothing in it of so local a nature, as necessarily to give it more interest with a British than an American Christian.

It may not be improper to add, that the avails of the publication are devoted entirely to the Missionary cause. A gentleman of high respectability, who has resided in South America several years, under a commission from the government of the United States, and whose heart has been deeply touched with the spiritual miseries of that country, has assumed the risks of the republication, and pledged himself to devote all the profits to the "American Board of Commissioners," "to be applied toward a mission," "in that very interesting portion of the globe."

This consideration is not indeed sufficient of itself to urge the sale of the edition just from the press; but combined with the intrinsic value of the work, it may furnish to some friends of missions a motive strong enough to induce them to purchase it, when without regard to a nobler and than their own gratification, they would decline possessing themselves of it.

PRESIDENT APPLETON'S LECTURES.

Mr. Editor,—I beg leave to recommend to your readers, especially to the clergy, a volume of Theological Lectures and Sermons, from the pen of the late President Appleton. The volume has been published only a short time, and can, therefore, have had little trial, as to its popularity. But, if divine truth, presented in the form of clear and striking representations, and the most overpowering arguments, can give extensive and lasting popularity to a book, the volume in question must have a wide and long-continued circulation. The ability of Dr. Appleton to sustain through its whole course, a lengthened and powerful argument, has been universally acknowledged by those, who were so favored as to have any acquaintance with him. Of his ability in this respect, as well as of the candour and fairness of his mind, and his supreme regard for truth, the work before me gives many excellent specimens.

We are told in a note to a memoir of his life, (written by the Rev. Benjamin Tappan, of Augusta, Me. & forming an introduction to the volume,) that the Lectures and Sermons, which constitute the work, were selected by Dr. Appleton himself, during his last sickness, and were committed for posthumous publication, to the care of certain friends. The selection was able and judicious; though any one but Dr. Appleton himself, would have been likely to choose for publication, a greater number of his Lectures and Sermons.

The subjects of the 27 Lectures, which the volume contains, are the following:—The necessity of revelation—human depravity—atonement—regeneration—eternity of future punishment—the resurrection of the body—the demerits of the New Testament.

There are but six sermons, which are on the following subjects:—The immortality of the soul—the influence of revealed religion in ameliorating the condition of man—the evils of war, and the probability of the universal prevalence of peace—the truth of Christianity proved from its legitimate moral effects—conscience—consequences of neglecting the great salvation. The volume contains somewhat more than 400 pages.

There is one additional circumstance, which I cannot forbear mentioning. The whole edition, as I have been informed, has been purchased by a Benevolent Society, connected with the College in Brunswick; and they hope, by means of the profits arising from the sale of the edition, to augment their funds. This Society is composed principally of the graduates and undergraduates of the college; has existed six or seven years; has for its chief, if not its only object, the lending of money to indigent students; & has done much good.

Not recollecting to have seen this work mentioned among the new publications, in our literary and religious journals, I would suggest to printers and publishers, that it is for their interest to see that the title-page of their several publications obtain a place in such journals.

Should those of your readers, who have a taste for sound argumentation, and evangelical doctrine, purchase this volume, they would, I am persuaded, find themselves abundantly rewarded.

DUNLAP'S PICTURE OF CHRIST REJECTED.

The writer of this article has repeatedly seen the picture of CHRIST REJECTED by the High Priest and Elders; and takes very sincere pleasure in recommending it to the attention of the public. The scene is one of the most interesting in the life of the Saviour; and the artist, in his conception & execution of it, has been singularly happy. The picture contains, we believe, more than two hundred figures; yet they are so placed and grouped, that every one has the attitude and ease of real life. The two prominent figures are, of course, the REDEEMER and the High Priest; the other principal figures or groups, are Pilate, the Centurion, Joseph of Arimathea, Peter, Herod and the Ladies of his family, Barabbas and the two Thieves, one of the Chief Priests rejecting Christ & preferring Barabbas, the Executioner, Mary Magdalene kneeling on the cross, John and the Virgin Mother, and Salome and her female companions. We have not time to enter into a minute critique of the various parts, nor of the *tout ensemble*; yet it may not be improper to remark, that the tenderness and compassion visible in the countenance of Christ, the unflinching serenity of his mind, and its total elevation above the surrounding objects furnish, in combination, an image of moral dignity and grandeur, on which the eye of the spectator will dwell with intense and solemn interest; that the rage and malignity of the High Priest and the Elders are finely contrasted with the anxiety and pity blended in the looks of Pilate, the Centurion and the Roman Soldiers; and that the feelings expressed in the various faces are such as we expect from their respective characters. We hope that an artist of so much merit will meet with generous encouragement; and we recommend it to Parents not only to go themselves, but to carry their Children along with them.

HENRY WADE'S LICENCE REVOKED.

At a Meeting of the Haverhill Association at Methuen, August 13, 1832, the following Preamble and votes were adopted, viz:

Whereas the Haverhill Association has seen with deep regret a statement in the Boston Recorder, respecting the character of HENRY WADE, a licentiate of this Association, which statement informs the public, that said Henry Wade turns out to be a vile impostor; and whereas the facts mentioned in the above can be substantiated in the opinion of several highly respectable Ministers in Connecticut, "by at least twelve witnesses of undoubted veracity," therefore, voted,

1. That we unreservedly approve the fidelity of those brethren, who have thus exposed the conduct of one who appears to have become a reproach to the Christian name.

2. That the licence of Henry Wade, given by this body, be hereby revoked, till we shall be satisfied that the above charges against him are unfounded.

3. That said Henry Wade be cited, and he is hereby cited to appear before this body, and show reasons why his commission to preach should not be finally revoked.

4. That the Scribe be directed to transmit the votes to Henry Wade, if he can ascertain where a letter may reach him; and in the mean time that they be transmitted for publication in the Boston Recorder. Attest. JOHN KELLY, Scribe of the Haverhill Association.

"A Topographical and Statistical Manual of the State of New-York." A Pamphlet. pp. 72. Sold by Richardson & Lord, Boston.

To all who feel interested in the growing prosperity of our country, and particularly to those who have special reasons for wishing a thorough acquaintance with the most flourishing state in the Union, this manual will prove a valuable acquisition. It brings much information within a small compass, and satisfies many enquiries that would be likely to arise in the mind of any one contemplating either a permanent removal, or a temporary visit thither. It may be confidently recommended as fulfilling the promise it gives, to exhibit the situation and boundaries of the several counties, the cities, towns, mountains, rivers, lakes, creeks, &c. in each; the villages and other places within each town; distances from Albany, &c.; an account of the grand canals; the population of each town and county; the situation of the finances, property, and other public concerns of the state, with much other statistical matter. Every citizen of New-York, we should suppose would possess himself of this Manual; and every citizen of other States, may add considerably to his stock of knowledge; a species of knowledge more or less important to him, as his circumstances may be, by carefully examining its pages.

Notice.—A meeting of the Executive Committee of the New-England Tract Society, will be held at the General Depository in Andover, on Tuesday the 24th day of September, at 2 o'clock, P. M. J. EDWARDS, Clerk E. C. N. E. T. S.

The receipts into the Treasury of the American Board of Commissioners for Foreign Missions the last month were \$5,617, 10, besides clothing, provisions, &c.

The sum of \$3,167, 33 was received by the Treasurer of the American Bible Society, during the month of July last.

New-York Board of Health, August 19.

Pursuant to the last adjournment, the Board convened at 12 o'clock this day, when

The Resident Physician reported the two cases in Bank street, named yesterday to the Board by Dr. Hicks, as cases of yellow fever.

Dr. Donaldson reported — (a member of the same family as above) as sick of the yellow fever in Bank street, between 12th and 13th streets. Dr. A. also reported — at No. 44 Leonard street, as a case "of what is called" yellow fever.

Dr. Neilson reported the case of Dr. Floyd, as a case of yellow fever. Dr. F. had removed from 130 Greenwich street, in the infected district, on Wednesday last, to the city of Jersey, and died yesterday afternoon. Dr. N. had not seen him until yesterday. Dr. Stevens had previously visited Dr. F. but did not consider it as his duty to report him, he being out of the city.

Dr. Richard Seaman reported the case of — at No. 98 in Harman street, as a case of yellow fever. Mr. — is a dock builder, and was in the infected district on Wednesday last. Dr. Seaman also reported the case of — at No. 158 Harman street, as of yellow fever. (Mr. — died this morning.) The person intended in the last foregoing blanks refused to remove from the infected district until he had been removed therefrom by a peremptory order of the Mayor.

Dr. Pascalis reported the case of —, as a case of yellow fever. Mr. — sickened on the 17th inst. at the corner of Greenwich and Cedar streets, and was removed to the corner of Chamber and Washington streets. This person had also refused to remove from the infected district until he had been peremptorily ordered out.

Two other cases were reported by a citizen, which were referred to the Resident Physician.

Norfolk, Aug. 14.—Accounts of the health of the crew of the frigate *Macedonian* are not so favorable as we had hoped.—Six new cases were reported on Monday, and two on Tuesday. One death occurred yesterday.

Fire in Newport, R. I.—Early on Friday morning last, a fire broke out in a barn on the Long-wharf in Newport, and soon communicated to two dwelling houses and a store in the vicinity, which were consumed. Capt. J. C. Almy, Asher Robbins, Esq., Messrs. Benjamin Whitman, P. Shearman, and Gordon Hiscox, are mentioned as among the sufferers.

The second Court of Magistrates and Freeholders, assembled at Charleston, for trying blacks, concerned in the late conspiracy, has adjourned, after sentencing one to death, and seven to transportation—six were acquitted, as the testimony against them was not sufficiently strong.

FOREIGN NEWS.

LATEST FROM EUROPE.

We have received papers and letters from Gibraltar to the 12th July.—They represent the internal affairs of Spain as being in a state of disorder bordering on revolution. The King had again been insulted with increased violence in Madrid.—His guards had been pelted with stones, had fired on their assailants, and wounded several of them. The rest dispersed. On the same evening a Lieutenant of the guard was killed. During the next night four of the six regiments of guards quitted the palace barracks, left the capital, and it was said were determined to seek more loyal quarters, and form the nucleus of an army of friends to absolute monarchy. It was added, they intended to retire to Navarre—a province on the French frontier, of which Louis 16th calls himself King, although the province is within the Spanish kingdom, and near which he has an imposing army. Gen. MORRILLO—a faithful officer of the King & Cortes—had in vain urged them to relinquish their rash design; and at the last date they had reached Alcobendas [about 30 miles from Madrid on the Navarre road] unmolested. Most of their officers had refused to follow this movement. The King remained in Madrid, in which tranquility had been restored; and had been called upon to head the militia, and march against these rebels. At the last date he had not obeyed the call; but to all appearance he continued faithful to his oath to support the existing Constitution. The spirit of revolt was active in many of the provinces; and a civil war appeared almost inevitable; But the forces faithful to the constitution were in activity; and appeared determined to perish, or suppress a counter-revolution. The patriotic city of Cadix had taken measures to repair its ramparts as the strong hold of the Constitution & Liberty.

The following is an extract of a letter from a well-informed American gentleman in Gibraltar:—"Gibraltar, July 11.—We have very serious accounts from Madrid. The Anti-Constitutional party are taking measures to reinstate the old order of things—an unlimited Monarchy, privileged Clergy, &c. The country is in a state of anxious inquietude, and much blood is about to be shed in civil strife. Spain is in a wretchedly forlorn condition; and her capitalists are getting their property out of jeopardy. Nearly a million of dollars have been remitted to this place within a fortnight."

PORTUGAL.—The Cortes have offered a munificent premium to the native Jurist, who shall present at the session in 1834, the best Project of a civil Code for the kingdom.—According to the new census Portugal contains 3,016,800 souls. The kingdom is divided into 25 Electoral Circles, 793 districts, and 4033 parishes.—The deputies to be elected to the next Cortes are 103.

Accounts received in London from Trieste to the 18th June, state, that despatches had been received from Sir T. Mailland, from the Ionian Isles, containing information of a battle having taken place between the Turks and Suliois, which lasted three days, in which the former were defeated with the loss of 600 men taken—among them 50 eminent Turks, whose ransom was fixed at 500 purses.

DEATHS.

In Boston, Mr. Wm. Todd, aged 75; Charlotte H. only daughter of Capt. Bardon Gifford, 15 months—killed by a fall from an upper window; Mr. James Frmo, 62; Mrs. Sarah L. Draper, wife of Mr. Edward D. 67; widow Lydia King, 77; Mrs. Therese Kenny, wife of Mr. Asa K. 47; Mrs. Mary Forsaine, wife of Mr. Nathaniel F. 45.

In Charlestown, Mrs. Elizabeth Trask, 80, widow of the late Mr. Isaac Trask; George Adams, jr. 18 mo.; Hannah, youngest child of Mr. Marshall Johnson, 13 mo.—In Cambridge, Lucretia Tarbell, 4, daughter of Gen. John Tarbell; Elizabeth, daughter of Mr. John Dean, 3.—In Brookline, David Hyslop, Esq. 67. Religious principles, invariable integrity, charitable & pious acts, distinguished his life, and caused his death to be sincerely lamented.—In Dedham, Mrs. Abigail Guild, 62.—In Salem, Mrs. Elizabeth White, wife of Joseph W. Esq. 74.—In Methuen, Mr. William Mansfield, late of Dorchester, 25.—In Beverly, Capt. John Ashton, 79. He commanded a vessel of war in the revolution.—In Upper Beverly, Mr. Israel Friend, 55.—In Ipswich Mrs. Jeannina, wife of Mr. James Brown, 25.—In Newburyport, Mr. Moses Hoyt, 79; Mrs. Sarah Lunt, 70.—In Yarmouth, widow Mary Gray, 76.—In Athol, John Proctor, Esq.—In Hadley, Lieut David Smith, late of Westhampton, 35.—In New-York city, Benjamin Isherwood, M. D.—In Berwick, Me. Mrs. Sally Hubbard, 30, wife of Moses H. —In Amesbury, Capt. Samuel Brown, 40.—In Portsmouth, John Ward Gurley, 14 mo. son of major Joseph Grafton, of Boston; Col. Robert Harris, 51; Mrs. Rebecca Marden, 76, widow of Mr. James M.—In Providence, R. I. Capt. Joshua Lindley, 77.—In Concord, N. H. Mrs. Elizabeth Trumbull, widow of the late Mr. John T. 75.—In Burlington, Vt. Col. Elias Fassett, late of the U. S. army, 50.—In Philadelphia, Mr. Robert Farrier, 102.—At Edenton, N.C. Rev. Wm. Cressh, of the Baptist Ch.

CHRIST REJECTED by the High Priest, Elders and People, when brought by Pilate from the Judgment Hall to the Pavement.

This subject, in a Picture 18 feet by 12, painted by W. Dunlap, is now exhibited at Loggatt's Repository, No. 16, Market-street. Admission, 25 cents.—Season Tickets, \$1. Hours of exhibition from 9 A. M. to 12 past 9 P. M. Illuminated evening, Sundays excepted. Specimens of portrait painting by the same Artist, to be seen at the same place. Aug. 24.

Bishop Horne on the Psalms. PROPOSALS by A. TOWAR, for publishing a COMMENTARY ON THE BOOK OF PSALMS—in which their Literal or Historical sense, as they relate to King David and the People of Israel, is illustrated; and their application to Messiah, to the Church, & to individuals as Members thereof, is pointed out; with a View to render the use of the Psalter pleasing and profitable to all Orders and Degrees of Christians.—By GEORGE, Lord Bishop of Norwich, and President of Magdalen College, Oxford.—To which is prefixed, a Memoir of the Life of the Author, with a Portrait. Advertisement to the London Edition.

What the royal moralist observes of seasonable counsels, that "they are like apples of gold in pictures of silver," may, with the greatest propriety, be applied to the Book of Psalms, as illustrated by the inestimable Commentary of the venerable Bishop Horne. Here learning is what it always should be, the handmaid to devotion, and the most refined taste is brought to the service of piety. The Christian professor is here continually reminded of his Savior, & of the riches of redemption which are laid up in him who made more use of the Psalms than any other portion of the sacred writings, not only because they spoke of his humiliation and sufferings, his resurrection and ascension, but particularly because these divine compositions are adapted to all the purposes for which he came into the world, "of purifying unto himself a people zealous of good works."

To the same end, and in imitation of her great head and exemplar, the Church has appointed these inspired hymns to be used in a regular order in her daily offices; but it is to be feared that too many of her members lose the benefit intended, for want of having the veil lifted up, which covers, under typical characters & figurative representations, the sublime mysteries of the kingdom of God.

To animate Christians in public worship, and to edify them in their private studies, the excellent author of this work has employed many years of his valuable life in elucidating that book, which the great Luther emphatically and justly termed, "The Little Bible." CONDITIONS.

I. The work to be well printed, on fine paper, in one large octavo volume, of about 640 pages.
II. The price to Subscribers will be Two Dollars and Fifty Cents, neatly put up in boards, payable on delivery.
III. Those who obtain five Subscribers, and become responsible for the amount, shall be entitled to a sixth copy without charge; and for twelve subscribers, three copies. The price will be advanced 50 Cents after the first day of January. Subscriptions will be received by R. P. & C. Williams, Cornhill-Square. Aug. 24.

DAYS ACADEMY—WRENTHAM.

THE Trustees would inform the public that the Preceptor is a gentleman whom they can highly recommend. Scholars will be admitted at any time. Terms, 25 or 30 cents a week, according to the branches taught. Board low. The next quarter will commence on the 24 Wednesday in September. Aug. 24.

NEW-ENGLAND MUSEUM.

76 Court-Street, Boston. THIS Establishment, much larger than any other in America, the contents of which, fill ELEVEN SPACIOUS HALLS and Apartments, is open for the reception of visitors every Day and Evening. Aug. 24.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator to the Estate of JOHN REED, late of Woburn, in the county of Middlesex, merchant deceased, intestate, and has taken upon herself that trust, by giving bonds as the law directs. All persons having demands upon the estate of said deceased are required to exhibit the same; and all persons indebted to the said estate, are called upon to make payment to SUSAN C. REED, Adm'r. Woburn, August 20th, 1832. 34*

NOTICE is hereby given, that the subscriber has been duly appointed Administrator de bonis non to the Estate of SAMUEL WYMAN, late of Woburn, in the county of Middlesex, gentleman, deceased, intestate, and has taken upon himself that trust by giving bonds as the law directs. All persons, having demands upon the estate of the said deceased, are required to exhibit the same; and all persons, indebted to the said estate, are called upon to make payment to CHARLES THOMPSON, Adm'r. de bonis non. Woburn, August 13th 1832. 34*

NOTICE is hereby given that the subscriber has been duly appointed Administrator to the estate of JOHN CALDWELL, late of Burlington, in the county of Middlesex, yeoman, deceased, intestate, and has taken upon himself that trust, by giving bonds as the law directs. All persons having demands upon the estate of said deceased are required to exhibit the same; and all persons indebted to said estate are called upon to make payment to BENJAMIN WYMAN, Adm'r. Woburn, August 13th 1832. 34*

MISCELLANY.

SOCIAL PRAYER.

Much useful instruction may be derived from the following hints on social prayer. They are copied from the London Evangelical Magazine; and it is gratifying to notice that Christian experience produces the same practical results in all places. In our social prayer meetings in this city, the same sentiments have been often recommended, and in a good degree adopted. We would cordially recommend them to others.—[Rel. Intel.]

Social prayer is a duty so strongly obligatory on Christian churches, and so closely connected with their welfare, that it cannot be neglected without sin and loss. The promise of Christ encourages it, and in all ages, it has been the means of obtaining the richest blessings for individuals and communities. In every view it bears a character of high importance, and demands our serious regard. But it must be evident to reflecting observers that its real usefulness is often destroyed by the improper spirit or manner in which it is conducted.

Yet, with pain and sorrow he is reminded, that those who occupy the most prominent stations in Christian societies, expected to be their most efficient agents, either from the want of a spiritual mind, or a prudent judgment, sometimes hinder the proper and best effects of one of the most sacred and valuable institutions. Under the consideration of this affecting circumstance, the following hints are addressed to those who are accustomed to pray in the meetings of Christians.

Be united. The affectionate union of believers is the main principle upon which social prayer is founded, and from which its efficacy arises. Prayer is eminently a spiritual service; and in its social exercise requires a mingling of spirit with spirit, and of heart with heart. It is of indispensable necessity when Christians meet to pray, that they should be "of one accord and of one mind."

Between believers a real union subsists, inseparably close and sacred—a union which they owe to abounding grace, and for which their offerings of gratitude should be presented to God. They were chosen by one sovereign act of God, and joy together in the bosom of his eternal love; they are joined to Christ by one spirit; and are members of his mystical body; they are brethren of one family, and joint-heirs of one unending possession in heaven. This union, or rather oneness should be ever kept in the mind; and if felt and realized, will excite the tenderest affections and the kindest sympathies in the breasts of believers for each other; and their prayers together, though many, will be as the utterance of one soul.

On the contrary, strifes and jealousies, mutual suspicions and distrust, strike at the root of all social devotion. Yet unhappily some are so destitute of "brotherly kindness and charity," that they intemperately break through the bounds of common decency, by making their public prayers the vehicles of reproach and censure. Strangely ignorant or forgetful of the sacredness of divine worship, and of their obligation to "love one another with a pure heart fervently," they infuse the bitterness of their spirits into their professed supplications to God; and widen existing breaches by the means which, if properly used, would heal them. This is an offence of no ordinary magnitude. It is at once an act of serious injustice against our brethren—an insult to God, by presenting to him the fruits of our unhallowed passions under the mockery of devotion, and a dishonour and injury to the cause and the kingdom of the Redeemer. Perhaps it is an evil that does not frequently arise, and on that account there may be the less need to hint a caution against it; but having witnessed it in different Christian societies, with the ill effects it has produced, I could not let it pass unnoticed.

Be humble. Esteem and honour are another in love, and always consider the lowest place the safest, the fittest, the happiest, the best. Beware of the temper of Diotrophes, the love of pre-eminence, when you meet at the footstool of mercy. There you stand on equal ground, as sinners in need of unmerited grace, and should be chiefly solicitous to feel your want with an abased and contrite heart.

Be not offended if you are not so often requested to engage in prayer, as others; there may be sufficient reasons for it, which from motives of tenderness your brethren cannot mention to you; at all events, let a sense of your unworthiness to speak to God, reconcile you to the seeming preference which is shown to your fellow Christians. In the cultivation of this lowly mind, you will enjoy a sweet and untroubled serenity that will endear to you the praying assemblies of the saints; and it will be the means of introducing you into the banqueting house of Him whom your souls love, where, in delightful fellowship with Him, you will foretaste the blessedness of the triumphant state in glory.

If you are favored with superior gifts, think not the more highly of yourselves on that account; you have received all from God, and the more you have received the greater your debt, and the stronger your motive to humility. However splendid and eminent your mental accomplishments, they will be of no real use either to yourselves or to the church, if not exercised with poverty of spirit. Pride spreads a tarnish on the brightest talents, and no sight is more odious than that of a man vain of his abilities, endeavouring to display them in addresses to God, with a view to gain applause. When entering the sanctuary you will do well to recollect, that where much is given much will be required; and that he who perverts his talents to purposes of self-glorying, takes an effectual means to dishonour God, and bring judgment upon his own soul. You are in danger in proportion to the excellence of your gifts, and should be proportionally watchful, lest you be exalted above measure.

Be simple. Avoid high-sounding expressions and a multiplicity of words in prayer. Nature teaches that the language of supplication should be artless and unadorned. Petitions from the wretched, the indigent, or the helpless, couched in pompous terms, indicate the pride, not the humility of the supplicant—his want of proper feeling, not his fervour. And when we hear a guilty apostate mortal addressing his offended and injured Maker in a supplicatory harangue of swelling words, who can resist the conviction, that he is insensible of his real state, and is seeking to gain the admiration of men, rather than the needed benefits of Redemption by the blood of Jesus.

When we offer supplication to God, we do it either as criminals or children. If as criminals under a sense of guilt and condemnation, our petitions will be dictated by the distress and solicitude of our feelings, and will not, cannot, be studied or pompous. If as children, we shall feel no need of multiplying words in order to be heard. In common life, we should be struck with the singular folly of a child, sitting at the table of his father, requesting of him any part of the food he wished or wanted, in an affected and showy style; but it is something more than folly; it is offensive if not profane, for the professed sons of God to ask of Him the provisions of his grace in parade of language; as if He would be the best pleased with and admire that which gratifies our vanity and corrupted taste.

It is, however, painful to observe, that some persons in public prayer spend a chief part of their time in offering observations on the nature of God, and the mode of his subsistence—in detailing His attributes—in decanting on His works, their greatness, number and variety; and deducing therefrom proofs of His existence and perfections—in discussing the doctrines of His Word—in stating the privileges of believers—and in dictat-

ing reflections on the nature, obligation, and importance of Christian duties. They appear to be engaged in instructing others in the truths of religion, or in making a confession of their faith; not in prayer. The effects of such a practice are, uniformly, dissatisfaction and disgust; persons of serious piety, in consequence of it, go to prayer-meetings with reluctance;—more for the sake of example than with an expectation of spiritual benefit: while others, of habits less decidedly religious, abstain from them altogether as uninteresting and wearisome. Surely, too much pains cannot be taken to correct and guard against a practice attended with such injurious effects.

The Scripture examples of prayer, while they often contain the most elevated sentiments, and evince the most ardent feelings, interest and affect us by the artlessness of their expression. In the patterns of prayer given by Christ to his disciples, simplicity is a most striking characteristic. The first sentence, "our father," is inimitably tender, sublime and artless; equally fit for the lips of infant and the tongue of a saint in glory; and well adapted to embody and animate the confidence and hope of a sinner in "making his request known unto God." But it is a standing reproach to the practice of those who affect to introduce themselves and others into the presence of God, by reciting his perfections, and by attaching lofty epithets to His name: nor is the form of its following comprehensive petitions and concluding adoration less admirable, nor less decidedly opposed to a multitude of words in supplication and lengthened dologies.

In every view, simplicity in prayer appears rational, scriptural, and desirable; and its attainment would be secured if we paid more attention to a right state of heart, than to the mode of our expression. If the heart be right, the language of our petitions can scarcely be improper; but if it be not right, eloquence itself will not supply the defect.

Be fervent. Let every supplication be the effusion of warm, devotional feeling, or it will be offered in vain. Cold and spiritless prayer begs denial, and insures its own failure. It is feeble and ineffective, and falls back upon the lip that utters it. On the contrary, prayer, winged with fervour of desire, finds its way to the mercy-seat of God, and returns, like the spies from Canaan, bearing the choicest fruits of the land of promise. Imitate the cry of Peter sinking in the waves—the woman of Canaan—or Jacob wrestling with the angel till he prevailed. Or rather, imitate none. Imitation is the parent of languor and formality. Cultivate habitual communion with God; meditate much on the worth of spiritual blessings; be solicitous above all things to grow in grace, and to see religion flourishing in its life and beauty in the church; and your prayer in the sanctuary will be, what it ought to be, the pouring out of your heart before God.

If we would know and feel the importance of a fervent spirit in public prayer, we should consider the sin of formality. Between prayer, merely formal, and the total neglect of it, the moral difference is not so great as some may imagine; unless it be that the former is the greater sin. Formal prayer is worthless in itself; it deprives ordinances of their utility—brings the worship of God into contempt—hardens the heart—and, above all, is a taking of the name of God in vain. Can there be a more awakening motive to fervency? Yet, alas! how prevailing is the want of it! And who that loves the dwellings of Zion but must deplore the death-like coldness of those who lead her worship? From many, one customary round of jaded expression, falls in drawing monotony upon the ear; we sleep rather than wake while they pray, and are relieved from our torpor only when they have concluded. But how few plead with God with that earnestness which arises from a conviction of the importance of what they are doing!

The want of fervour in prayer may commonly be attributed to a misapprehension of its nature. Prayer is the utterance of want, the expression of anxious desire, the cry of distress, the pleading of helplessness, the eloquence of penitence, confessing guilt and imploring forgiveness. It is Faith, entering with boldness into the holiest places by the blood of Jesus, and asking at his hand the promised blessings of the New Covenant. It is the soul pouring out its cares, its burdens, and its wishes into the bosom of God. It is a means of special grace, and the way to spiritual enjoyment. It is the strength of the feeble, the succour of the tempted, the refuge of the oppressed, and the grand resource of the Church in all her wants, trials, and exigencies. It is a privilege of the first rank, and value; but too often considered as a mere duty, and practiced with reluctance. It is entered upon as a necessary business, not as an exercise of delight, and performed as a work that must be done, and not chosen as a means of sweet and happy converse with God as a friend & father. When it is viewed in so low and degrading a light, it is not surprising, though lamentable, to observe it degenerate into an unfeeling bodily service.

Be short.—The time allotted for prayer-meetings is usually limited, and proportionate brevity in praying should be carefully observed. Within an hour, four at least, may always engage; I have known more: and it has given life and interest to the meeting. Long prayers are generally felt to be tiresome. Even persons of much spirituality of mind have wearied their fellow worshippers by the extreme length of time they have occupied. This evil might be easily remedied. But, without regarding the feelings of others, or the short time the meeting will continue, some persons spend from twenty to forty minutes in what they call prayer, whose actual supplications, if expressed in plain language, might be deliberately uttered in five minutes. But it seems they have a form, which they are resolved to repeat, & they do it as mechanically as a papist counts his beads.

As singing forms a part of the devotional service of prayer-meetings, care should be taken not to sing long hymns. One, two, or at most three verses, will be better than more. And it is advisable that those who read the hymns should not first read them over, and then in two lines, as it occasions an unprofitable repetition, and a waste of time.

Lastly, be appropriate.—Regard occasions. In the usual weekly prayer-meetings the immediate spiritual benefit and salvation of those who are present should be the chief subject of prayer. Short petitions for the pastor of the church, for any who are known to be afflicted, and for the revival and spread of the work of God, may be properly introduced; but to enumerate a diversity of subjects is unsuitable. In Missionary prayer-meetings the matter of supplication is dictated by their name. The preaching of the Gospel to all nations—the universal outpouring of the Spirit, and the conversion of the heathen, are subjects not to be mentioned incidentally, but to be the substance and end of every prayer. As these meetings are of the most interesting kind, the attention of Christians should be particularly directed to them. Their object is pre-eminently great and momentous, and should awaken our sympathy and zeal; and with bowels yearning over the perishing millions of our fellow men, and with a faith animated with the assurance, that "Christ shall reign till he hath put all enemies under his feet," we should unite with more than common earnestness to beg that his kingdom may come. In every other meeting for prayer, keep the particular end in view.

These hints are submitted to your attention with affectionate respect—not from any desire in the writer to dictate to others. He would have felt happy if there had been no occasion to mention them; but occasion most obviously existing, he could not be silent without sacrificing a name and a character he thinks the most honourable.

A LOVER OF ZION.

A COMPLAINT AGAINST THE PEOPLE.

To the Editor of the Christian Herald.

Sir—I have read with considerable interest several articles in your work on the subject of Pastoral Visitation. The remarks which gave rise to them, being a plea against a pastoral visitation demanded by the people, have naturally led to a view of only one side of the subject. I would, sir, that the congregations who complain of the want of Pastoral Visitation had that hungering and thirsting after righteousness which their complaints indicate. What a happy prelude would this be, of the wide diffusion of spiritual blessings; and how soon would such holy and earnest desires be satisfied, by the services of an efficient and devoted ministry.

But, sir, does the physiognomy of our congregations exhibit such earnest desires? Are those who complain that their pastor does not visit them, anxious to receive them as ambassadors for Christ, and to hear their messages of instruction, consolation and reproof? Do they desire their company as a means of nearer approach to their great Advocate himself?

The relation, sir, which subsists between a minister and his people is one of infinite solemnity;—infinitely solemn to the people as well as to the minister—eternal consequences will follow their mutual fidelity or neglect. Their temporal pilgrimage which they pass together, is about to end in rendering a solemn account, and in receiving the retributions of eternity. Nay, every month—perhaps every week, bears away to a dreadful or a joyful doom, the aged and the young; and many an aged pastor has lived to see the congregation of his youthful ministry, gone, redeemed or unredeemed—gone for ever from his care.—Happy is that pastor, who, as he parts successively with the objects of his charge, or in the near prospect of his own death, can justly feel that he is clear of their blood; or even he, who learns over the death-beds of his people, a lesson of Christian fidelity. Happy those who die, having joyfully received and holily improved the ministry of reconciliation, and who depart from the poor privileges of the most devoted ministry, to enjoy the presence and the fulness of the great Shepherd himself.

Oh sir! were the members of our congregations sensible to the nature of that blessed relation, in which they are graciously connected with their pastors, there would be a preparation for pastoral visitation, which we must now, I fear, look for almost in vain. For I do fear, that in most instances, a congregation receives and enjoys its minister with almost no serious regard at all. He is a sort of necessary man to make up a respectable village, and a connexion with a respectable congregation, is considered by every respectable citizen as an indispensable part of individual and family character, and depicts the dread which most men feel at the thought of having no religion.

Nor is this all.—There is not merely an improper feeling in regard to the ministerial relation, but quite as manifestly in regard to the sort of minister which the congregations and the individuals which compose them wish for themselves. I fear that I am now to assail not only the religious feeling, but the taste of no small part of the community. For surely, the disposition to be caught and fascinated by prompt and ready talents;—the desire to have, in vulgar phrase, "a smart man," i. e. a splendid and shrewd man—the little inquiry which is set up, as to a man's intelligence, industry, and consistent piety—the idea with which so many congregations settle their minister, that he is, (not a sensible, industrious, excellent man) but an uncommonly bright genius; all evince a lamentable depravity of taste, and a still more lamentable depravity of moral feeling.

How ill-prepared, sir, is a congregation thus receiving their minister as a mere earthly blessing, and especially thus vainly puffing up their fleshly mind, to desire or receive Christian visits from their pastor. They may love attention from him; if he retain the reputation which bore him on the full tide of popularity into so elevated a situation as their pulpit, they may feel chagrined to be obliged to say, that for months and years they have not seen his face, nor heard him speak in plain and familiar colloquy; and especially that they should not be his particular friends. And even if it has appeared that his original popularity was altogether adventitious and occasional, it will not be strange if disappointed vanity should mingle with its mummery, a reproach for neglected duties. But all this presents no preparation, and intimates no desire for a Christian visitation. All this may exist, and in too many instances does exist, while the complainants themselves are unprepared for the very visitation which they profess to desire; and where a minister may, for a considerable time at least, find them baffling instead of aiding his efforts.

It is very humbling to be obliged to suggest here, that even the communicants are not always free from the vain notions and feelings, which we have been attributing to congregations at large; and that a minister does not always find among them an inviting state of mind. It may be said indeed, that the duty of private warning and exhortation is always more imperious in proportion to the uninviting state of a Church, or of any of its individual members; yet no one who has not done it, can well understand the difficulty and painfulness of warning backsliding Christians or hypocritical professors. Their spiritual depression and worldly-mindedness, have gone far to benumb their moral sensibility, while they have become more sensible to reproach;—ever as they sink in moral worth, becoming more desirous to save or to gain a character.

Of those, however, who have voluntarily and responsibly placed themselves under the charge of the Gospel minister, the greater number by far, are not communicants; in fact make no pretensions to that actual piety which they expect in those who are. The most important part of every minister's pastoral labours, is among this great majority, whom it will be his daily object to bring truly into the fold of Christ. As he proceeds steadily and earnestly in this glorious work, which aims to make them joint heirs with Christ, he will often find his faith and patience tried, by perceiving those false views of their mutual relation, and those foolish desires respecting his ministerial character, of which we have been speaking. He will find that so corrupt and absurd a friendship, however sincere it may be, does not always open an easy avenue to their hearts. It may produce a very plentiful politeness, and a minister so situated, may experience the kindest attentions, from those very persons whose hearts he finds it most difficult to reach. But their very politeness may be found the greatest of all impediments. I refer not now to that sort of bribery by which the world succeeds sometimes in making even a good man temporize, for fear of offending the more important members of his congregation, and which makes him put off to a more convenient season the effort, to bring down the haughtiness of the rich to the lowliness of the gospel, and for a moment's convenience to himself, hazard the eternal ruin of one and another individual and family; but rather to the actual difficulties which impede the faithful minister in the discharge of his duty. Such an one may find the politeness of his people even a greater impediment than their open opposition. A good man can hardly fail to resolve to warn and reprove the unruly, and will often be strengthened by the open opposition with which he meets. It excites him to activity; it shows him more evidently the necessity of his efforts, and the suggestion to yield, is so evidently from his great enemy, and so like denying of his matter, that it rather urges him on than deters him. But the world's politeness to a good minister, is so like a Christian grace, that it may prevent the impression of their lost condition. They so nearly wear sheep's clothing, as in a good degree to hide their natural deformity, and a minister may be deceived by it, till many of his hearers are removed from his charge to the tribunal of their Judge. Besides, the very

assent, the polite assent which people offer to all a minister says, while they shut up their hearts from all intercourse with him, obstructs the current of his communication with them. Often when he may have intended an important effort, he fails because they have really been so accommodating to every thing he has said that he could not decently suppose them to be any thing else than avowed believers, while all their assent is probably the result of indifference to their true state and politeness to their minister.

If a minister is treated with great formality whenever he visits—especially if he is invited to meet "a few friends" so often as to prevent a spontaneous visiting—if he is almost obliged to be present when a splendid exhibition of dress and furniture is made, and a feast of all good things is provided; he finds his charge too much occupied in displaying themselves, to give him an opportunity to do them good. Should he seize what is not given, he runs the hazard of offending by his obtrusiveness, and emphatically at the best, sows his seed by the way side and among thorns. A family occupied in the effort at worldly display, surrounded by the out-poured paraphernalia of gentility, is the least promising of all fields for the success of the Gospel.

It is not, however, merely in this way that a minister may find his pastoral labours hindered by the worldly wealth of his charge. It would be well if when he endeavours to meet them in their quiet domestic circle, or in private conference, he could find them ready. But what if in his familiar calls he should find them fashionably "not at home" or uniformly engaged, or too unwell to see company, or should have to wait in solitary meditation, while the morning comfort is put off and the fine lady is put on? What if he can never come in contact with his most wealthy and respectable supporters except when they are in the bustle of worldly business, or if whenever he can meet them alone, they so lead the conversation, and so parry his every effort, as successfully to put off time after time, his intended exhortation and reproof? What if he discovers, that those who are the most proud of his preaching, appear evidently to claim a freedom from that pastoral annoyance which might best befit the houses of the poor? What if he ever find the rich peculiarly inaccessible, and be ever learning from experience that the deceitfulness of riches is as much adverse to the entrance, as the growth of the word, and that a generous support to the minister constitutes the whole of the religion of many?

There is a real difficulty in the way of pastoral visitation, which requires much to be obviated, in every congregation, before the duty can be well and effectually performed: I mean that of finding people at home, and so much disengaged from company and business as the work of pastoral visitation requires. A sure way of obviating this difficulty is the visiting formally and by appointment, which it is to be regretted has gone so much into disuse. This mode has the double advantage of ensuring the attendance of the family at the time appointed, and of preventing the minister's neglect of one important duty. Nor will the formality of it be repulsive or offensive, since it will produce the occasion and prepare the way for frequent informal calls, in which a familiar acquaintance with a people is acquired, and instruction and comfort adapted to the various incidents of life is given and received with mutual comfort and profit.

I shall conclude, Sir, with adding the general complaint, that a minister finds among his people at large, so much evident reluctance to be pressed on the subject of personal religion, as to produce a very serious difficulty and discouragement. Every man knows how painful it is to press any disagreeable subject; and every man may therefore form some idea of the effort it must cost to make it one's continual business to press that subject which is found, by the strangest operation of human depravity, to be more uniformly disagreeable than any other. Let not those readers who have felt too stupid to oppose, excuse themselves; since their deadly stupidity is a greater hindrance and presents a greater discouragement, than the most evident reluctance.

I wish your readers, who may have ever made complaints of these pastors for not visiting their houses, would enquire whether they may not have been themselves the cause (I say not the excusing cause) of the neglect of which they complain. They may not have rudely opposed his kind and Christian approaches; but their apparent occupancy in business and pleasure; their apparent indifference and reluctance to personal conversation; their apparent dread of the gloom of religion; the little success he has had in attempting to converse with them, may have assured him that he should find no easy access until sickness or sorrow should be his forerunner. And I beg them to consider, how readily they might draw their pastors to their houses and their hearts, if they would always feel that readiness to receive them which makes them willing, as well as acceptable visitors to the houses of affliction. Surely those who so readily hear the call of your distress and mingle with your sorrows, will be still more ready to meet you in the time of your prosperity.

EXPERIENCE.

SABBATH SCHOOL ANECDOTE.

A Teacher who wished that every boy in his class should possess the Word of God, asked one of his class whether or not he had a Bible, the boy answered, "no, teacher, not yet, but I am paying in every week, and shall soon have it now, and then I shall pay in for my grandfather, and after that one for my father." "What," said the teacher, "get a Bible for your grandfather before your father?" "yes," replied the boy, "for grandfather can read and father cannot yet, but I teach him every night when he comes home from work." "Is he willing you should teach him," asked the teacher? "O yes," said the boy, "he is never so well pleased as when I am teaching him, and I hope that when he has got him a Bible he will be able to read a chapter." This boy is about twelve years of age, and his father a coachman, therefore the boy is not able to instruct him every night. Query, would this boy have possessed a Bible if the privilege of depositing a penny every Sabbath were denied him.

When King Ethelbert was at his devotions, news was brought of the Danes having landed at Essenden; but he neither omitted, nor shortened his prayers—he would bear no suit on earth, till he had made his requests in heaven; and afterwards he bravely conquered them.—Alas! how apt are many to omit or shorten a religious service, on the most trifling occasions; and to neglect their souls from their over-concern for their bodies. But the man who is wise to his spiritual and eternal interest, will be very regular in his addresses at the throne of grace; and will not suffer a trifle to interrupt his intercourse with the Father of mercies and the God of all consolation. And if the pious Christian has any great undertaking before him of a worldly nature, let him follow the good example of King Ethelbert; and engage the presence and assistance of his God. For if God be for us, who can be against us?

Nothing but free grace makes any difference between me and the devil.

CARDS.

The subscriber, Minister of Southborough, Mass. gratefully acknowledges the benevolence of Ladies in his Society, in constituting him a life member of the American Education Society.

JEROME PARKER. The Ladies in the Union Society of Braintree and Weymouth, have this year appropriated \$46.35 cts. to the Massachusetts Missionary Society; \$20 of which are to constitute their pastor a life member of said Society. And he would hereby express his gratitude for this and other similar tokens of respect from his people, by which he has also been connected for life with the Bible, Education and Tract Societies. JONAS PERKINS.

OBITUARY.

Died in Boylston, of Consumption, Miss Mary Bown, eldest daughter of Capt. John Bown, 23 years. Seldom have the power and excellence of religion been more strikingly illustrated than in the life and death of this interesting person. She was a professed disciple of Christ, and by her actions and exemplary walk, evinced that she was indeed a meek and humble follower of the Lamb. Her death was that of a Christian, calm and untroubled, full of hope and joy. Death was indeed a welcome messenger, and in full assurance of a glorious and happy immortality, she joyfully yielded her spirit to her Saviour's arms. While her friends mourn the loss of one possessed of so much excellence, they mourn not as those who have lost hope, but have the consolation of believing that their loss is her unspeakable gain. [Comm.]

Died in Acton, Mass. July 26th, JONAS PERKINS, Esq. aged 44. Amiable, conciliating and active, was early distinguished. In the different parts of his action, from the child to the magistrate, he exhibited the prominent virtues of his nature & the wisdom of his acquisitions. An extended family circle may long remember his tenderness and care; an orderly town, the value of his mild mediation and pacific example. Having fulfilled the warmest wishes of his family, and the first offices of his place, he was called to eternity, faithfully bearing witness to the high importance of practical experimental religion. [Comm.]

A most melancholy accident occurred on the steam boat Richmond, on her last trip to Albany. Mr. Benjamin Van Loan, a merchant of Catskill, went on board at that place to proceed to Albany. While sitting near the window, he opened to the machinery, the skirts of his coat were caught by one of the wheels, and he was dragged in, and instantly severed to pieces in a shocking manner. There were 250 passengers on board, of whom a great number were ladies. It is impossible to describe the feelings which the accident produced on the whole company. [N. Y. Trib.]

LINCOLN & EDMANDES, No. 53, Cornhill. Have just received, *The Messiah's Victory.* A Discourse, delivered at the Installation of *Caro Lodge*, Northampton, June 24, 1822. By Rev. STEPHEN CARP. Price 1-2 cts.

Letters on the *Eternal Generation* of the Son of God, addressed to the Rev. SAMUEL MILLER, D. D. By MOSES STUART. 75 cts. Aug. 7.

Stuart's Letters to Miller. JUST published and for sale by SAMUEL ARMSTRONG, No. 50, Cornhill.

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NOTICE is hereby given, that the estate of the late WILLIAM DARTMOUTH SPEAR, late of the county of Norfolk, yeoman, deceased, has taken upon herself that trust, to exhibit bonds as the law directs. All persons who have claims upon the estate of the said deceased, are requested to exhibit the same, and all persons indebted to the estate are called upon to pay the same to TEMPERANCE SPEAR, Executor of the said WILLIAM DARTMOUTH SPEAR, her Attorney. Quincy, Aug. 14, 1822.